

A COMPLETE PHILOSOPHY OF LIFE

THE UNKNOWN FORMULA FOR A
HAPPY LIFE



BY PREMJEET SIROHI

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The unknown formula for a Happy Life

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Dedicated to all the deep thinkers of the world,
who find solutions for the benefit of all

Only in cooperation, we can completely enjoy life. Such cooperation is only possible in a complete and intelligently designed system.

Premjeet Sirohi

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The objective of writing this book

A complete philosophy means a body of knowledge that illuminates us about the topic of life. A well-developed philosophy should provide us with a comprehensive view of reality. It should tell us everything about life in detail such as what life is, what is its purpose, and how to fulfill that purpose. It should address questions such as - Why do something in life and why not do it? What to do and what not to do in life? When to do something and when not to do it, how to do something and how not to do it? Who we are? Where have we come from? Why have we come here? Etc. The answer to all these questions should be provided by philosophy. A well-developed philosophy should show us how to organize and manage our lives in all respects or at least should guide us in that. It should provide a sound context to our life and help us make sense of the world. It is that knowledge that helps us go to the root of every problem in life and come up with a solution. It should help us understand the ultimate truth by which the mutual relationship between us humans, the ultimate truth and the world becomes clear. Only such complete knowledge about life that can be consistently applied to make decisions should be called philosophy in the truest sense.

I have made a successful effort to find answers to all such questions. Now I present my findings before you so that you can validate how successful this effort of mine has been. On my part, I am completely satisfied having discovered this knowledge, and writing about it and now I am also trying to establish this new philosophy in society. Discovery of knowledge and writing about it can be done even by a single person, as I have done, but one cannot establish it in society through individual efforts alone. So if you feel that the knowledge presented in the book is valuable, then please all of

you join me, according to your interest and ability in the establishment of this knowledge in society. Only with your collective assistance will this be accomplished. There is no other way to do it. On the contrary, if you think that the knowledge presented in this book is not worthwhile and you do not want it to be established then there would be no justification to go further ahead in this direction and whatever I am trying to do from my level, I shall stop it if it is shown that my finding has discrepancies. So, most importantly you must let me know about your decision and the complete rationale behind it. Whatever decision you take, please write the basis of it and send it in detail. I will be grateful to you.

In my search of almost 20 years, I have come to know that this life exists for attaining all kinds of joys (*sukha*). In this world, we want to experience various enjoyments that we are interested in. All of us can achieve this joy only by collective participation. It is not possible to create and avail these joys by individual effort alone. Individually we can barely survive for a while. For example, with the help of rainwater, we can do a bit of farming. We may grow some grains or fruits according to the weather and soil of the place where we live. We may also scavenge for food in the jungle. If you fall ill, you will have to become a doctor yourself, if you want to wear clothes, you will have to weave your cloth. Techniques of survival will also have to be discovered on your own and shall be utilized by the individual alone.

It is clear from the above examples that an individual alone cannot do all kinds of work. Also to experience the joys of a relationship one needs the other. So one cannot attain all happiness on his own because to create all kinds of happiness one must first be proficient in that subject. So you need teachers who can make you proficient and school for learning. Thus we require various institutions of society such as schools, families, government, healthcare, etc. That is, a complete and rightly designed system is needed otherwise it is not possible to live a joyous life.

I will elaborate further in this book on why the purpose of this life is to continuously experience our desired happiness. The right philosophy of life is the one that shows a way to fill our life with all kinds of happiness and if any problem appears in our life then it creates within us the ability to solve it in time. So my purpose in writing this book is to give such a philosophy of life so that everyone can live a happiness-centric life and remain in such a state continuously.

At a very early age, I had some basic yet profound questions about life, but whenever I asked those questions to learned people, I encountered various contradictions in the traditional explanations and I never felt satisfied with those half-baked explanations. The list of contradictions that I observed in traditional explanations about life expanded as time went on and I developed greater familiarity with various philosophies. The first question amongst many that I often posed was- why is there life i.e. what is the purpose of this life? Why is there such a vast universe, the boundaries of which are beyond our reach, why has it been created? Are we all just born to be sometimes unhappy and sometimes happy without having any control? Will we ever be able to live the way we want? I could not find satisfactory answers to my questions with any of the available philosophies. I was realizing that these philosophies were not even dealing extensively with this fundamental question. Typically, when we do any work in our life, at the very beginning we decide and define the purpose of that work, the objective. Only then we proceed in such a way that we achieve that objective. Even while doing any work, care is taken whether we are getting closer to the objective or not. Every human being does more or less the same thing. That is, first of all, the objective is decided. That is, all our actions have some purpose and context. Similarly, philosophy must also deal with the topic of ultimate purpose. Isn't it? Otherwise, what is the use of philosophy? After all, philosophy becomes the basis of our life. We cannot leave it aside. And without philosophy, how would the life of humans be any different from the life of animals? So if someone says what is the need

for philosophy which some people have begun saying then this would not be right. Some intellectuals have begun to deny the need for philosophy and also the question of the ultimate purpose of life has been pushed on the sidelines in the academic world too. This may be because the prevalent philosophies are not showing any way out of the predicament this world is in. It appears that all the development took place because of a scientific mind rather than a philosophical mind.

In his 2010 work, *The Grand Design*, Stephen Hawking, argues that '... philosophy is dead' (2010: 5). While not a Philosopher, Hawking provides a strong argument for his thesis, principally that philosophers have not taken science sufficiently seriously and so Philosophy is no longer relevant to knowledge claims.

So it seems to some people that mere philosophizing does not solve any real-world problems. But friends, we should also think that maybe this disappointment is due to a lack of the right philosophy of life amidst us. Without philosophy, we lack a context to our life and thus we shall remain confused about our decisions and direction. So friends, obviously there is a need for philosophy, and because of this need, our ancestors came up with philosophical explanations in their own time according to their understanding and ability. It is a different matter that those philosophies have not yet proved to be sufficient. But the exploration of the right philosophy will continue to happen till a completely accurate philosophy of life is not formed. The search continues in any subject until it fulfills its requirement in our life. So we must have a philosophy of life that should be more developed than previous philosophies and has utility in our day-to-day life in this world where we live.

Also, the philosophical vision should be one and not many otherwise a plethora of explanations about life simultaneously floating in society creates another set of problems. Amidst diverse explanations about life circulating in society, people

start to look at life through different prisms, and different standards due to which consensus and cooperation are not built. As the prevalent philosophies are inadequate and not universal it leads to the formation of communities that differ in their mind eventually leading to small and big fights between them. You can see this happening all around us. Violence and terrorism are happening in the name of righteousness. How ironic it is that philosophy is supposed to solve the problems of life, but in actuality, wars are being fought in the name of religion. People are divided about what is right and wrong. Philosophical wisdom should be there to end the wars but in the real world differences in ideology are fuelling the wars.

So in the absence of an educated procedure to assess the soundness of philosophy, the previous philosophies continued to prevail in society alongside the new philosophies that organically emerged and captured the imagination of a few others. Some people adopted the new philosophy, and since there was a difference in the views of both the old and new a division started to take place between the people. So in this way, you can see today that not one or two but numerous philosophies and ideologies are operating in human society, without a clear resolution. Each claim that they speak the truth of life due to which there are followers of every philosophy and there are always disagreements between followers of different ideologies. The inadequacy of philosophies continues to cause various kinds of misery in human life and the continued existence of diverse ideas about life creates yet another problem in human coexistence which eventually leads to division and conflicts. This continues to create the situation of many types of wars and many wars have already taken place. All forms of terrorism also find a space in society due to this predicament. One group feels animosity towards others for holding onto beliefs that do not match with theirs and they are forced to live along with them. In this world of disagreements, and confrontations people compete with each other for power. Such a competitive economic framework where humans are

competing for power is even endorsed by some of the prevalent ideologies.

So friends, when a new philosophy of life appears in society, it should first be placed before the experts related to the subject of philosophy and it should be reviewed whether this new philosophy of life is better than the existing philosophies. This analysis should be conducted utilizing a well-developed philosophical methodology. After rigorous deliberation, if it is resolved that the new philosophy is backed by sound research and is more beneficial to society, then instead of the earlier philosophies the new philosophy of life should be promoted and all other explanations declared unreliable. By such an authentication process there will always be one prescribed standardized philosophy in society and there will be no ideological conflicts between people. So the wars or the animosity that take place due to this will not occur. It does not appear in the past that after the arrival of a new philosophy such a procedure of dialogue and deliberation has been followed, that it has been placed before the body of experts of that time and publicly discussed. We do not see in the past that only after undergoing a thorough deliberation that it has been decided which philosophy is best. We do not see any institution at work that processes knowledge collectively and methodically arrives at what is sensible for human life and explains those findings to society in a simple language for its consumption, validation, and utilization. Due to the lack of such an institution society never can move in a cohesive, meaningful way and fights would be inevitable.

When scientists make a discovery, it is placed before the rest of the scientific community and is evaluated. It is ascertained whether this discovery is more accurate than the old knowledge. And if it is found to be more accurate, then that new finding replaces the old one. I want to make this point clear with an example from the field of technology. Some 40 years ago, electric fans were very power-consuming and very heavy. As research progressed gradually fan weight kept on

decreasing and becoming more energy efficient. So the fan manufacturers realized that now fans can be made better with fewer costs, and electricity shall also be spent less. In this way, they replaced the old technology with new technology. And the shopkeepers explained to the people that now a new fan has come which has better performance, consumes less electricity and is also easy to install, etc. People also understood the benefits of new technology and today you can see that we all have new fans in our homes, in schools and everywhere, the old ones are no longer there. But we have not implemented a similar process in the subject of philosophy.

If a better philosophy of life has come, so adopt it and say goodbye to the old one, if it is more correct and more beneficial. If we had done this then surely we all would have had a better philosophy today and would have had only one at a time and the best of each philosophical discovery would be incorporated into one body of work, prescribed in a standardized way. Having multiple philosophies at the same time suggests that they were never compared properly, standardized, and assessed by some universal criteria. So, this mistake happened in the societies of the past and is continued by us. If there was even a single correct philosophy, it would have given us a better management system of human affairs. Thus by the presence of many unresolved ideas about life, the problem increased even more as they became the reason for indecisiveness, differences, and mismanagement. Philosophy emerged as a subject to deliver the wisdom of life to make people's life more resolved and happier but that has not happened so far. Humans are now divided into many groups and have become antagonistic to each other. Seeing that all our suffering has not ended, I have written this new philosophy of life. After a lot of exploration and research, I have made an effort to make a complete philosophy so that all the problems of our life disappear and only happiness remains in life, not sorrow. It seems to me that this new philosophy will replace all the earlier philosophies and will make people much more resolved and happier.

I appeal to all philosophers that they should make a platform and discuss all the philosophies in the public domain so that it is determined which philosophy of life is most suitable for humanity, which philosophy makes more sense, and why. They should determine which philosophy can solve most of our problems and which philosophy can make our life the happiest. And whichever philosophy of life is found to be most suitable, shall be explained to the rest of the public by all the philosophers together. Finally, when there is a consensus on it, then the whole life ahead should be established on that philosophy. All aspects of life should be based on that philosophy, whether it is spiritual aspects and whether it is material aspects, whether it is the design of institutions related to education, politics, economics, family, or whatever it may be. And there should always be periodic reviews of whether the prevalent philosophy is making our life happy in all respects or not. If it is not doing so, then it should be understood that we have not arrived at the ultimate philosophy of life. If there is still something left undiscovered due to which our life has not become completely happy, then philosophers should continue their efforts, and research till they bring out the ultimate understanding of life just as any other science is researched upon till it reaches a position of finality in that field.

Now the question arises, which philosophy should be considered correct philosophy? So during my research, I asked all kinds of questions to all those scholars and monks whom I had the opportunity to meet during my exploration, who knew different philosophies, but I could not get satisfactory answers from them. Partly some questions were answered by a couple of people, but a theoretically consistent and practical philosophy was not emerging from those answers. So, I undertook the search and then this novel philosophy of life emerged which I have described in this book. During my research, I studied nature, people, the material universe, and myself very deeply, externally and internally. This study of mine has been done to find out what is the ultimate purpose of this human life. I have explored various subjects to understand

why life emerges, moves, and perishes in the way it does so that I understand the purpose of life holistically. In this pursuit, I have utilized the findings of natural sciences too. And apart from studying the outside world, I also did meditative practices and attained **self-realization**. Finally, when I put all the pieces of observation together in front of me then gradually a clear picture began to emerge about life. With this sort of progression after a very long period of observation, research, and contemplation I have finally come to such a position that I can say confidently I have a comprehensive explanation and understanding of life. A philosophical model has emerged that holds consistency to explain all aspects of life. Putting together various subtle observations I was able to discover the unifying thread that explains the entire movement of life and I could write a complete philosophy.

Now all those questions can be answered which are related to the system of life. And now this philosophy has also become the basis of my own life. Based on this philosophy, I move and solve my problems in life. I also claim to have enough knowledge about human nature that I could create such a system of human coexistence that the goal of everybody's life can be fulfilled. I have developed an entire system that shall benefit all the people of this planet. By adopting such a system no problems will arise that will disturb our peace of mind. All of us will be able to move in a way that shall maximize our happiness and we will not end up fighting with each other. We will not be living a life of struggle and fear but will be able to live joyously. **So, the criteria for the correctness of a philosophy are its utility in our day-to-day life and consistency in its arguments.**

To explain such a philosophy is my purpose for writing this book. I have tried to put forward an explanation of life by which you will be able to **make sense** of what is going on with the world and why. I will also talk about what can we do about the challenges that we are facing in life and most importantly I shall provide you with a new way of looking at

life by which you will receive a great deal of clarity and certitude.

Your own and one amongst you.

Premjeet

Self-knowledge and philosophy of life

The *māṇḍūkya upaniṣad* is the shortest of all the *upaniṣads* in *vēdānta*. Yet it is said that by understanding just this single *upaniṣad*, one can attain the highest understanding of reality. It is said to be the fastest way to attain Self-knowledge and hence it is the quintessential *upaniṣad*. This opinion is shared by all the *ācāryas*, including myself. In addition, I suggest something else too. Apart from self-knowledge, the person who gets to understand the different states of consciousness, then that person will also get corresponding results from that knowledge in his life. This means such knowledge will bring some visible benefits to our life. Also, the one who completely understands the inner construct of human beings, such a man will be in a position to propound such a system of human coexistence, a system of management in this world, which everyone can accept and get the result they are looking for in life. Thus the self-knowledge mentioned in this *upaniṣad* will not only benefit the enlightened one but others too who are not interested in self-knowledge. Other human beings will also be able to take maximum benefit from it. Just as a scientist invents technology and other human beings can also take advantage of that without having to understand the knowledge of that technology themselves. Similarly, people will be able to take benefit from the socio-economic-political system developed based on the knowledge of human nature. Self-knowledge will bring into fruition things of utility in our day-to-day life so that everyone can benefit and enjoy life. This *upaniṣad* also says that by knowing and developing the dream state (the platform for learning and knowledge), *brahma jñāna* -(the wisdom of life) shall be established in the clan of the enlightened one and those who would be born in that clan shall have the education about life. The clan of the enlightened one is the extent of the reach of his knowledge. Here the meaning of clan can be taken as *Vasudhaiva kuṇumbakama*-the world is one family. That is, as far as his knowledge is

acknowledged, it will be his clan. This means that if there will be any enlightened person on this earth and if he becomes successful in writing down that knowledge, by using that knowledge everyone can be given the happiness that comes out of that wisdom. **I must declare at this juncture, that this book is not an exposition from a *Vēdāntika* standpoint. It is a fresh approach to the *catuṣpāda* doctrine and defines the self and its states in a new light. I also do not endorse the view that the goal of life is liberation, *nirvāṇa*, or *mōkṣa*.** So I will introduce a new philosophy of life utilizing the *catuṣpāda* model of the states of self. The *catuṣpāda* (four "foot") doctrine is one traditional formulation of "states of consciousness" in Indian thought. This formulation, discussed most concisely in the *māṇḍūkya upaniṣad*, mentions three varying states (waking, dream, and deep sleep), and a fourth, *turiya*. So I declare here that a large part of this book presents a new **theory of self**, through my interpretation of the *māṇḍūkya upaniṣad* as I found it a suitable template to explain my findings about life. Whatever states are mentioned in this *upaniṣad* I have realized them experientially and logically. I have also **redefined** the *turiya* state by which a more coherent and sensible explanation emerges about the nature of self and life's ultimate meaning in general.

Self-knowledge means the realization and understanding of that which we refer to as the center of our being- the innermost core, the heightened feeling of **I am**, this experience. When in the waking state, one has the experience of I am, it is the experience of a personality. Thus it is not a pure experience of I. No one except a newborn infant or a self-realized person can remain in a state of pure being (*śuddha cētana*). This is because the infant has not yet developed any memories thereby personality. The self-realized person has the practice and ability to quiet the outward-moving intentions to experience the pure being, the center. The infant is still on the journey of becoming a personality. Gradually, he will take on a potential personality.

The education system is a powerful medium to direct this process. Personality means the center that is shaped by the enduring characteristics, the unique patterns of thoughts, feelings, and behaviors acquired by a human being as he or she lives. This includes major traits, interests, drives, values, self-concept, abilities, and emotional patterns. Personality also means titles that we embody, for example, I am a writer, I am a carpenter, I am a scientist, I am a farmer, I am the prime minister of a country, I am a leader, I am an electrician, etc. If we observe our family relationships, somewhere I am the father, somewhere I am the son, somewhere I am the mother, etc. In the waking state, these roles and traits are all rolled into one whole personality, expressed by the being. Without these personality traits, we cannot express ourselves in the world, we cannot behave. That won't be possible. There is no human behavior just by being-ness without personality. Without behavior, only that much shall be evident that you are alive biologically. For the display of any behavior, we require some personality according to which we can behave, according to which we make wishes, according to which we can act, and according to which we can gather knowledge. Based on this personality, we all can relate with each other and perform any dealing.

Due to an operational personality in the waking state, we are not able to experience our *śuddha cētana* (pure self) notably. Only a faint experience of self is possible, that too if we try to still ourselves for a moment and observe just our pure being-ness. Otherwise, we usually feel the prominence of our personality and the personality of others, because we are always operating through our personality i.e. the being is expressed through personality traits (likes and dislikes of a person). We remember our roles or titles as per the requirement of the situation. We do not remember the pure being because it does not express and operate separately from personality and there is no need arising for that. In other words, *śuddha cētana* (pure consciousness) lives as *Ahaṅkāra* (a personality). All kinds of pleasures of life can and are

attained only through these various personality titles. A newly born baby does not display evolved emotions because at that period he or she has no memories of the outer world and thus no developed identity to express. An infant expresses only his natural urges like hunger, thirst, etc., and rudimentary emotions such as pain or joy, which are natural manifestations and not any manifestations of acquired personality. The personality lies as a potential seed in the newly born infant which grows and develops in a cultural setup as time passes. Only, after a few days or weeks, the infant begins to display emotions such as joy, fear, awe and anger as his inner and outer instruments begin to develop and become operational.

If one ever has a curiosity to experience his pure self, one tries to look within from the point of view of knowing who I am. Because even before these titles “I” was there, right? This pure self is the underlying cause, the center. One keeps posing this query within and along with it keeps on observing and studying. There are also some practical techniques for understanding the topic of self, using which it becomes easy to know oneself. I will write those methods in this book. But before that, you have to understand the self on a theoretical level. After that, using those techniques, you can also experience practically and identify your pure selves. It's that simple. The experience of this pure self is called self-realization. After this self-realization, it comes to our experience that I am the one who bears these Name-Forms-Titles for some purpose. And in the same way, other beings are also made up of the same element which I am. There is no difference in the pure self of any living being. The “I” of all is the same. There is a difference in the amount of awakening of that pure self according to the gross body composition. For example, the awakening level of the pure self of humans is higher than that of the pure self of animals. Different human beings also have different levels of awareness. But the nature of every being's experience of I shall be the same. So the awareness of self can vary but the ultimate nature of self is the same for all. For example, one may find sugar combined with

different ingredients resulting in different food preparations such as ice cream, chocolate, pastry, pudding, etc. but essentially sugar is sweet in all these foods and these foods are sweet in a variety of ways due to sugar. Similarly, everyone's **I** is the same substance although we are all different in some way or the other. So although we may have different levels of awareness we are essentially the same, we are all conscious bodies, alive bodies.

There is a reason why these different levels of awareness exist in different beings. It is because of this difference in awareness levels that diversity is born. Due to this diversity, different types of interests and pursuits arise. A variety of subjects of pleasure arise. Different types of employment and knowledge arise and altogether many avenues of happiness are created. If we observe nature, we shall notice that there is a continuous movement of the elements, and the consciousness of different entities is graded due to diverse material compositions. Due to this, there is the emergence of plurality. In the absence of this changeability principle, the **one** – *ādi tattva* (the primal state) could never have become **many** (the universe with diversity).

Upon further research, it is revealed what is the purpose of this diversity, and why the **one** becomes **many**? For what purpose did this process come into existence in the universe? It is by understanding the root behind this phenomenon that the purpose of life can be ascertained. And as soon as the purpose is revealed, thereby we become aware of the direction of this universe. From that same basis, according to the same direction, we all can decipher the direction and meaning of our life. This purpose will become the criterion for all our decisions, and our direction. This criterion will also help us in deciding right and wrong.

Often people keep saying that after attaining Self-realization, we have nothing left to know or do. On the contrary, I found that a happy life begins only after gaining knowledge. Before knowledge there is more possibility of suffering in life whereas

after knowledge there is less possibility of suffering, only happiness is the result. In this way, only after knowledge, the life that we want is possible. For example, life would have been so dark, dreadful and yet natural before fire was discovered by humans. How brutal life would have been in cold weather without fire can't be imagined. And after the discovery of fire, a radical shift took place in the life of humans, a significant step in the emergence of culture. He started taking cooked food. He could light up dark cold nights and get warmth from the fire. Due to this fire, he was able to protect himself from dangerous wild creatures, and even now imagining one's life without fire is terrifying. At this time we are enjoying so many comforts because of this knowledge of fire. The people of the past were deprived of all these facilities. How hard it must have made their living! We have experience with both types of life. That life when we were ignorant about something and because of that we suffered a lot. And then, we also have experience of that life where we gained knowledge and experienced desired pleasures. For example, the electricity supply is now available in those locations which did not have electricity till a few years back. The people there have experience with both types of life. From them, we can know that after their villages and homes were electrified, how much their life has become more comfortable than before. Similarly, we can also see by comparison in our own life. We too shall find that in many ways life has become more comfortable than before. Yes, it is also true that in some cases the situation has worsened. This worsening can be attributed to the lack of a well-designed system of human coexistence. When the knowledge of the right system is also attained, then these remaining problems will also stop arising. Our life will be mostly or completely happy.

That is why it can be said that after knowledge, it is the beginning of happy life and not the end of life. In the state of ignorance, we do something, something else happens, and the outcome is something that was not even intended. In ignorance, many factors are unknown and thereby beyond our

management and outcome remain uncertain and up to chance. But after knowledge, we can live the life we desire because knowledge, action, and enjoyment are all manageable, predictable, and according to desire. In such a scenario we know what we have to do, how to do it, what will be its result etc. We do actions according to how much we want and appropriately do that much neither less nor more.

The pursuit of self-knowledge is akin to any other area of study. It is not inherent for an individual to be inclined toward comprehending all types of subjects. So, the subject of enlightenment is not mandatory for all. Any endeavor involving learning, work, or pleasure should align with our interests. Everything against interest gives us discomfort and if it is according to our interest we get happiness. So if it is said (as often spiritual teachers preach) that the ultimate goal of every human being is to attain enlightenment, it is not correct. Yes, whosoever wishes for such knowledge can pursue this goal but one who does not have an interest in this field need not suffer in his life. The pursuit of enlightenment is not the ultimate goal of life. In the absence of self-realization, a person will not necessarily lead a miserable life, this is not true. Otherwise, all the children are ignorant, but they do not remain unhappy if they have all the means of happiness. Yes, due to a lack of means, they definitely will suffer.

Like all other useful knowledge, basic knowledge about life and consciousness should be provided while undergoing general schooling. Post-schooling if anyone wants to get experiential knowledge of pure consciousness can go to special education in that field. Later if he wants to go into spiritual science he can become a spiritual scientist too. All these options and facilities should be available in the education system like any other field of knowledge but everyone's ultimate goal in life need not be enlightenment. Yes, everyone wants a happy life, such motivation is universal and for that, we need a system based on the knowledge of life. So there should be such a system in which everyone can continue to get

knowledge, employment, and enjoyment as per their interest.

The *upaniṣad* describes the four states of the soul -The awake, the dream, the sleep, and the fourth. No special name is given to the fourth state. It is only referred to as the fourth (referred to as *chaturīya* in Sanskrit or *turīya*). It has been said, the knowledge of each state also gives some results to the knower. First, we will understand these four states in general after that we will try to understand them in detail. And then I'll also describe some techniques utilizing which one can easily enter these states.

Before delving further into the topic of self, I want to address one more topic. We all have this experience that our mind (*mana*) and intellect (*buddhi*) keep working incessantly. Sometimes we wish that they remain calm and quiet. Our mind picks up some memory and keeps on contemplating, or if there is some topic of worry, we keep on thinking due to which we remain restless and suffer. If there is a matter of happiness, then the mind keeps on remembering that by which we continue to be happy. If something needs to be done in the future then such thinking goes on till a final decision is taken about that. Sometimes we get upset due to this type of continuous pondering or worry etc. because it goes on even when we don't want to. Why does this happen?

We can infer from the *māṇḍūkya upaniṣad* that our mind (*mana*) and intellect (*buddhi*) are situated in our second state, the dream state. The dream state is the subconscious state. The meaning of subconscious is semi-conscious, i.e. you can operate it consciously and when you do not drive it consciously, then it starts being driven by your unconscious. And the unconscious here means our third state which this *upaniṣad* refers to as the state of sleep. The ego (*Aham*) and the memory (*citta*) are situated on this platform of sleep state. *Aham* means that center through which emanates different types of desires. The ones that get fulfilled only their talk ends. But we keep wishing unconsciously about those that have not

yet been fulfilled. As a result, unconsciously, we keep our *mana* and *buddhi* active. But the question arises when we are trying to take some rest, then why is our mind not following our desire for this rest and continuing the inner chatter? This happens because we are also worrying about the future at the same juncture in which we want to rest. We are worried about what will happen tomorrow. We are so troubled by those worries that relaxation takes a second step. Our mind starts thinking about how to get away from that worry resulting in anxiety. It would be more correct to say in such a dilemma we start using the mind to get rid of that worry. If there is such a system in which there is no worry of tomorrow, then we will not adopt this way in the first place. Then taking some rest will be the first step and we will easily go to rest. Then such a problem will not arise. When we will not want to think about a topic then we will not think and our minds will not work uncontrollably. So now we can understand why we make two types of opposite desires under some circumstances, one for relaxation and the other to be free from any present or future worries.

Apart from education, what plays an important role in the formation of this ego, is the kind of society around us, the environment, and the overall level of satisfaction of people living in it. The economic status of the people and whether there is a high degree of inequality in the society. These factors create complexes within an individual. All of these have an important role to play in the formation of the ego (*aham*). If society is at the level of complete satisfaction, then the ego of the children born in it will be formed properly and will be healthy. So if ego formation is not proper due to an inadequate system design then various conflicting desires can arise within an individual due to which he or she can suffer in life and others too who get affected by the actions of such a person.

As we move inwards in our awareness, we will find that the awareness goes on diminishing. The awareness diminishes and inertia or heaviness increases. This inertia or dimness has

relevance for the existence and functioning of these states. For example, if there is complete wakefulness in the dream state, then we will never be able to dream because the dream state can't exist in complete wakefulness. Secondly, the dream state is the place of our mind and intellect. The faculty of *mana* and *buddhi* is part of the dream platform. Through education, we can give our *mana* and *buddhi* the practice of thinking and judgment due to which they automatically become operational for contemplation and decision when needed. When we get tired and start going to sleep, we stay in a dream state for a long time and most of the dreams that come to us are related to our troubles or aspirations. That is, on the one hand, we keep on taking rest, and on the other hand, we keep dreaming. In that state automatically we look for solutions to our problems or play out desired pleasures in a state of dreams. This becomes possible only when our level of consciousness decreases in our dream state. Had it not been for this, we would not have been able to go into dream rest. Similarly, we can understand that our sleep state is even more inert, with almost negligible consciousness. It is almost entirely inert state and that is why we can go into a deep sleep because of it. Otherwise, we will never be able to go into a deep sleep and never get deep rest. Our ability to experience emotions and our ability to discern is also possible only because of this sleeping state and its quality of inertness. In the waking state, there is almost always a state of stable identity and understanding within us, this is possible because the state of inertia allows us to hold onto anything tightly and provide a base for the other human processes. It is only because of this stable inner core we can assume a personality. If the state of sleep is not inert, it will be impossible to hold any personality and if we will not have a stable personality then we will not be able to experience any happiness in our life. If happiness will become unattainable, then we will not be able to live in a state of being.

It may be a bit difficult to understand all this initially but as you shall read this book it will become simple. If we observe around us, we will find that due to materialness, nature is

sustained but we also need some kind of consciousness, otherwise, personalities shall not emerge and shall not express and without expression of life, we will not be able to experience any happiness. Thus we need different types of states. That is why the *ātmā* expresses itself in four different levels of consciousness. From almost zero consciousness to full awareness or consciousness. It is a fourfold architecture or construct of *ātmā* or self for the functions that it displays in the world.

Now, why do we have such a construct? For the attainment of all desires, there is the waking (*jāgrta*) state, which is also called the conscious state. Then the place of *mana* and *buddhi* is our dream (*svapna*) state which is the place of learning and is also called subconscious. The subconscious means much less awareness than the conscious state. It is by *svapna* state we can do contemplation, decision, imagination, etc. We can work out ways to fulfill our desires. Then exists the state of deep sleep (*suṣupti*) in which the memory (*citta*) and ego (*aham*) are situated. This is the place where the faculty of wishing resides and our desires remain in the *citta*. Had there been no inertia in the *suṣupti* platform, then we would not be able to maintain any desire there for long and changes shall happen very quickly. If changes happen quickly then no memory will remain in our *citta* for long. As a result, there will be no stability in our life. We cannot hold a personality for long. Due to this we will not be able to behave properly with each other and will not be able to fulfill the purpose of life, which is to attain happiness. As an analogy just imagine how much of a problem it would be if our material possessions changed too quickly! Imagine our mobile phone turns into something else the next day. There will be a lot of trouble. All the places will also keep changing rapidly due to which we will not be able to understand where we arrived and what it has become now. That's why we need change as well as stability. Both are needed. Both qualities together create meaning. If there is only change, no meaning will arise and if only material inertness remains, no meaning will form.

The human being has such a design and this appears very logical too. The waking platform is for the attainment of all desires. The dream platform is for the process of knowledge and the awareness in it is lower than the waking space. Similarly, the platform of sleep is for wishing and for the ego to exist. Also in sleep, the consciousness is even lower so that whatever desire you make remains in memory till it is fulfilled or you do not make any changes to it. This way whatever understanding we acquire remains preserved in our memory. For memory to form and sustain, the platform where memory resides must remain relatively inert. Otherwise, all the required processes will not remain stable for long. We will not even be able to develop any habits, and we will not be able to cultivate any routine practice. Thus we will not be able to acquire any developed skills and be unable to do many types of work. For example, we will not be able to drive any vehicle and can't operate any machine. We will not be able to perform all those activities that require practice. Even we will not be able to learn or speak any language because it also requires some language practice or habit. Our life would be almost impossible without the unconscious, the sleep state. We will not be able to acquire any personality. So from all these functions, we can understand why all these kinds of states exist. These four states exist through the phenomenon of graded consciousness. All these different states are needed for the existence of a completely happy life. An example will make this point more clear. Take for instance a car. A car has various types of mechanisms to regulate speed. And we can understand that any automobile is not possible without various speed control instruments. For example in a car, accelerators are used to accelerate and brakes are applied to reduce the speed. With only an accelerator or only brakes, the car will have no meaning. Similarly, human beings also have many states of consciousness due to which all these human psychological processes and human behavior is possible.

We will understand all this more easily and completely through this *upaniṣad*.

Now the only requirement is that after understanding the human construct and meaning of life, we should create such a system in which no suffering is created and all kinds of happiness arise for everybody. It is possible that too easily. I have theorized about such a system and have written about it in my book- The Complete Solution- A new socio-economic-political system.

As the system and condition of the outside world will be in the waking state, accordingly our inner states shall be created. If there is a system that creates misery outside, then our internal condition will also be stressed, dissatisfied, and unhappy. Accordingly from a state of unhappiness, we will all behave with each other in the outer world. That is, we will create more misery for ourselves and everyone else. If there is such a system in the waking state that only happiness will arise, then our inner states will also be in a state of satisfaction and then in this awake condition we will behave with everyone in a way that results in the continued proliferation of happiness. We will not see others as an enemy. On the contrary we will see others as friends. In a bad system, we have bitter experiences with others and see them as enemies. We know that our behavior is different for a friend than for a foe. Friendly behavior produces more happiness and animosity produces more misery. So the basic thing is only to correct the system and not try to change any human being. All human beings are fundamentally all right.

Everyone strives only for the attainment of happiness for his or her loved ones. What's wrong with that, that we should change? In my opinion, there is nothing wrong with the pursuit of happiness. This is all a natural process and it is right. If we do not try to achieve happiness, then what will be the meaning of creating this whole world? What would it mean to live life? Nothing! Everything will be in vain. Such a huge event of life in this universe will prove to be in vain. It would be meaningless, which none of us want and no one will want in the future and no one would have ever wanted in the past.

Let us try to understand with an example. When we shout from the top of a mountain into a valley, it creates an echo. Similarly, according to the system in which we are living our inner construct is formed, and then accordingly we resonate in this world. If a personality is not behaving properly, then we should understand that his personality has not been formed properly and the reason for this is this system design in which he is living life during the stage of personality formation. The system design echoes in us and our behavior reflects the system in place. Thus we can say - “ **as will be our condition outside, so will be our internal condition, and as we will be inside, so will we behave outside**”. The starting point of the flaw is the system that shapes the circumstances in which we live. The starting point of the flaw is not human, he is simply pursuing the aim of his life which is to enjoy. The system should be for his service according to his individuality. This is a simple formula to understand the significance of system design and systems thinking.

Let us try to understand it further with an example. An automobile is manufactured in the factory and that automobile is given to you to assess whether the user experience is satisfactory or not. You used that automobile for a few days and found that your back hurts from sitting in the car seat. You found that not only you but everyone else is getting the problem of back pain from that seat design. Now you send your assessment report to the factory that the car seat is not comfortable. On this feedback, the designers of the car do more work and try to make it comfortable. So, when any producer launches a car society uses it and experiences the comforts and discomforts caused by it. Similarly, we can think of the Parliament as one of the factories of the state where the system is shaped and the resulting cultural design is created for society to experience.

Society ultimately experiences the joys or sorrows created by such an institution that frames the laws and policies. An automobile is just a compilation of some mechanisms, parts,

and their inter-relationships. Similarly, the socio-economic-political system, like a car, is a compilation of some policies, rules, and their interrelationships. If our cultural system is causing any problem to the people, then we should continue to refine that culture till any kind of problem is created in the society by it. Culture is not something that our ancestors made that we cannot change now. We should keep refining it continuously, as long as it is causing any misery to any person in society and the creation of culture should happen through an educated process.

The process of adopting any well-thought-out culture is known as *dharma*. That is, the cultural system that is beneficial for life is termed *dharma*. Now if there is a problem in the culture itself, then it will not be termed *dharma*, it shall be *adharma*. Therefore, whenever it is found in society that people are suffering, then it should be understood that somewhere in the cultural design some policy or rule is wrong. And till it is not corrected, the problem associated with it will continue to arise and people will be bound to undergo that suffering. This *upaniṣad* also enlightens us on how human culture should be and who can understand or discover the intricate implications of cultural design.

Till now many cultures and civilizations emerged through the ages, but no culture has yet been able to free people from sorrows. Yes, there is something positive about every culture due to which some happiness arises in the life of people living in that culture. Every culture has its strengths and weaknesses. Till now, throughout history it is not visible that any culture ever existed in which there were only happy events for the most part, offering a complete arrangement for human affairs. Culture not only is about human affairs but also extends to the matters of other living beings and the ecosystem. We have to assess a culture also by evaluating the impact it has on the ecosystem and other living beings. We have to assess whether the adopted culture imbalances the ecosystem or aids in stabilizing it. Until such a culture is discovered that can make

us completely happy we will continue to be in a state of conflict and war and there is no solution through war. For a while, there is temporary peace because the loser in the war is either killed or becomes silent for some time due to fear and starts taking measures to become stronger which is the preparation for war in the future. That is why people say that peace after the ceasefire is only a preparation for a new war, not a solution. So in the pursuit of an ultimate design of a system of human coexistence, the right understanding of human consciousness becomes imperative.

This *upaniṣad* says that there are four states of self and although one state is different from the other, no state is lesser or greater. It is not even that those who acquire the knowledge of these states become great. Everyone stays the same. Essentially all are equal whether they are knowledgeable or ignorant of any subject. No one should be considered great based on knowledge. By doing this, many defects arise in society. I will explain in subsequent pages of this book why this happens.

My aim in writing this book is that by knowledge of these states, such a system can be made so that the results mentioned in this *upaniṣad* can be generated for everyone in society. It's a matter of joy that I have been successful in gaining the philosophical knowledge and some science of these states. And I have succeeded in theorizing such a system that the whole earth can be made completely happy. Now there is only a need for some such friends who can understand it and teach it to other people and those who wish to enter the domain of self-knowledge and self-science, they can do so too and become spiritual scientists of the future. In this book, I am also going to tell many easy methods through which anyone interested in this subject will be able to enter these states, gain control in easily navigating these states and develop stability there. Once you gain stability in maintaining awareness in these states then the knowledge and science there can be known according to one's interest. The knowledge of these

states can be used for self and the happiness of society. I have used all these methods to train myself and have entered these states.

Let us now address the content of *māṇḍūkya upaniṣad*. Firstly, I will provide a general explanation of the *māṇḍūkya upaniṣad*. Then I shall provide a detailed explanation. Then by understanding the methods of meditation, one can try to enter the states.

...

The twelve *mantra*'s of the *māṇḍūkya upaniṣad*

1: *Om-ity-etad-aksharam-idam sarvam,
tasyopavyakhyanam bhutam bhavad bhavishyaditi sarvam-
omkara eva. Yaccanyat trikalatitam tadapy omkara eva*

Anvaya Transliteration

idaṁ sarvaṁ iti etat akṣaram upavyākṣānaṁ bhūtaṁ bhavat

bhaviṣyat iti sarvam oṅkāraḥ eva| anyat ca yat trikālātītaṁ tat api

oṅkāraḥ eva ||

All is OM:

Om is this imperishable Word, Om is the Universe, and this is the exposition of Om. The past, the present, and the future, all that was, all that is, all that will be, is Om. Likewise, all else that may exist beyond the bounds of Time, that too is Om.⁷

2: *Sarvam hyetad brahmayam-atma brahma soyamatma
catuṣpat*

Anvaya Transliteration

etat sarvaṁ hi brahma| saḥ ayam ātmā catuṣpāt ||

Ātmā has four aspects:

All this Universe is the *brahma*, this Self is also the *brahma*, and the Self is fourfold i.e. this self has four quarters or four aspects through which it operates.

3: *Jagarita-sthano bahish-prajnahsaptanga
ekonavimsatimukhah sthula-bhug vaisvanarah prathamah
padah*

Anvaya Transliteration

jāgaritasthānaḥ vāhiḥprajñāḥ saptāṅgaḥ ekonaviṃśatimukhaḥ

sthūlabhuk vaiśvānaraḥ prathamāḥ pādaḥ ||

First is Waking / Gross:

He whose place is the wakefulness, possessed of the consciousness of the exterior, who has seven limbs/parts, to whom there are nineteen doors, who feeleth and enjoyeth gross objects, *vaiśvānara* (common to all men), He is the first.
7 i.e.

The first quarter is *vaiśvānara* i.e. the first aspect of *ātmā* is the self in the waking state, *vaiśvānara* (common to all men). In this first state, its field is the waking state, which means consciousness is turned outward to the external world. Through its seven instruments or limbs* and nineteen channels* it experiences the gross objects (five subjects of pleasure) of the phenomenal world.

Seven-limbs: The word limb is used here to denote parts of the body. The seven limbs are **(Head+Neck, Chest, Abdomen, Pelvis, Thigh, Shank, and Foot)**

The nineteen mouths (gates of experiences) being:- five cognitive senses- (*jnanendriya*'s of smelling, tasting, seeing, touching, and hearing), five organs of action- (*karmēndriya*'s of eliminating, procreating, moving, grasping, and speaking), vital force- (consisting of five forms of breath- the five *vāyu*'s- *vyāna*, *samāna*, *apāna*, *udāna* and *prāṇa*), the four functions of the inner instrument- *antḥkaraṇa* (which are *mana*, *buddhi*, *citta*, and *ahankāra*).

*4:Svapna-sthano'ntah-prajñah saptanga
ekonavimsatimukhah praviviktabhuk taijaso dvitiyah padah*

Anvaya Transliteration

svapnasthānaḥ antaḥprajāḥ saptāṅgaḥ ekonaviṁśatimukhaḥ

praviviktabhuk taijasaḥ dvitīyaḥ pādaḥ ||

Second is Dreaming / Subtle:

He whose place is the dream, possessed of the consciousness of the interior, who has seven limbs, to whom there are nineteen doors, who feelth and enjoyeth subtle objects, *taijasa*, the Inhabitant in Luminous Mind, He is the second.⁷

i.e. The second quarter (*Pāda*) is *taijasa* whose sphere of activity is the dream state, who is conscious of the internal world of objects, who has seven limbs and nineteen mouths, and who enjoys the subtle objects (five subjects of pleasure) of the mental world.

*5: Yatra supto na kancana kamam kamayate na kancana
svapnam pasyati tat sushuptam. Sushupta-asthāna
ekibhūtaḥ prajñanaghana evanandamayo hyanandabhuk
chetomukhaḥ prajñastrityaḥ padaḥ*

Anvaya Transliteration

*yatra suptaḥ kam ca na kāmam na kāmayaṭ| kam ca na svapnam na
paśyati| tat suṣuptam| suṣuptasthānaḥ ekibhūtaḥ prajñānaghanaḥ
eva ānandamayaḥ hi ānandabhuk cetomukhaḥ prājñāḥ tṛtīyaḥ pādaḥ
||*

Third is Deep Sleep / Causal:

When one sleepeth and yearneth not with any desire, nor seeth any dream, that is the perfect slumber. He whose place is the perfect slumber, who is become Oneness (undivided, an undifferentiated mass of consciousness- all five elements have unified), who is wisdom gathered into itself (absence of waking and dream state, in whom all experiences are unified), who is made of mere *ānanda* (absence of elation and sadness), who enjoyeth *ānanda*, to whom conscious mind is the door

(i.e. experiences self directly without any other medium),
Prājña - There the wise himself is the subject of knowledge
and nothing else, He is the third. ⁷

6: *Esha sarvesvara esha sarvajna esho'ntaryamy-eshā yonih
sarvasya prabhavapyayau hi bhutanam*

Anvaya Transliteration

*eṣaḥ sarveśvaraḥ | eṣaḥ sarvajñāḥ | eṣaḥ antaryāmī | eṣaḥ sarvasya
yonih | hi bhūtānām prabhavāpyayau ||*

Find the Experiencer:

This is the lord of all (the one who wills), this is the
Omniscient (the knower of all), this is the inner ruler (the
innermost dimension, i.e. there is no one beyond it, it is the
ultimate), this is the Womb of the Universe, the source of all;
this is the root cause of origin and dissolution of all things and
beings.

7: *Nantah-prajnam na bahih-prajnam, nobhayatah-
prajnam na prajnana-ghanam na prajnam naprajnam.
Adrishtam-avyavaharāyam-agrahyam-alakshanam-
acintyam-avyapadesyam-ekatma-pratyayasaram,
prapancopasarnam santam sivam-advaitam caturtham
manyante sa tm sa vijneyah*

Anvaya Transliteration

*na antaḥprajñam | na vahiḥprajñam | na ubhayataḥprajñam | na
prajñānadhanam | na prajñam | na aprajñam | adṛṣṭam avyavahāryam
agrāhyam alakṣaṇam acintyam avyapadeśyam ekātmapratyasāraṁ
prapañcopaśamam śāntaṁ śivam advaitaṁ caturthaṁ manyante (
vivekinaḥ) | saḥ ātmā saḥ vijñeyah ||*

The Fourth Aspect is Turīya:

He who is not conscious of the internal world, nor conscious of the external world, nor conscious of both the worlds, nor dense with consciousness (absence of wakefulness and dream), nor simple consciousness (possessed of knower), nor unconsciousness (absence of knower), beyond perception (unseen), beyond empirical transactions (actionless), beyond the grasp of sense organs (unseizable), un-inferable (featureless), unthinkable (beyond thinking means there is no process of thinking, etc. happening in that state), unnameable (indescribable), the essence of self alone (i.e. with the possibility of being, but here it is in a state of non-existence, i.e. it is unmanifest state of self- whose proof consists in the identity of the self in all states), in whom all phenomena dissolve (the unmanifest state of the five elements), Who is calm (no movement), Who is *Śiva* (the one who is not affected by three *guṇa*'s), Who is the non-dual (absence of being because duality is essential to being), Him they deem the fourth; He is the Self, He is the object of knowledge i.e. it can be known.

8: So'yam-atma adhyaksharam-omkaro dhimatram pada matra matrasca pada akara ukaro makara iti

Anvaya Transliteration

saḥ ayam ātmā adhyakṣaram oṅkāraḥ (eva)| adhimātram (tu) pādāḥ māatrāḥ mātrāḥ ca (mātrāḥ) akāraḥ ukāraḥ makāraḥ iti ||

Those Four are the Same with “A-U-M” and Silence:

Now, this the Self, as to the imperishable Word, is OM; and as to the letters, His parts are the letters and the letters are His parts, namely, A U M. ⁷

i.e.

That same Self, from the point of view of the syllable, is Om and viewed from the standpoint of the letters, the quarters are the letters, and the letters are the quarters. The letters are a, u and m.

9: Jagarita-sthano vaisvanaro'karaḥ prathama matra.
apteradimatvad-vapnoti ha vai sarvan kamanadisca bhavati
ya evam veda

Anvaya Transliteration

**jāgaritasthānaḥ vaiśvānaraḥ akāraḥ prathamā mātṛā | (yataḥ) āpteḥ
ādimatvāt vā yaḥ evaṁ veda | saḥ ha vai sarvān kāmān āpnoti | ādi ca
bhavati ||**

The Sound “A” is Waking / Gross:

The Waker ego, *vaiśvānara*, He is A, the first letter, because of Initiality and Pervasiveness; he that knoweth Him for such pervadeth and attaineth all his desires; he becometh the source and first. ⁷

i.e.

The field of the waking state is called the *vaiśvānara*, and it is denoted by A, the first letter or sound (of AUM). It is denoted by A, on account of its all-pervasiveness or being the first. The one, who knows it as such, surely attains the fulfillment of all his desires and becomes the first or foremost of all.

10: Svapna-stahnas taijasa ukaro dvitiya matrotkarshadu-
ubhayatvad- votkarsati ha vai jnana-santatiṁ samanasca
bhavati nasyabrahmavit kule bhavati ya evam veda

Anvaya Transliteration

**svapnasthānaḥ taijasaḥ ukāraḥ dvitīyā mātṛā | utkarṣāt ubhayatvāt vā |
yaḥ evaṁ veda (saḥ) jñānasantatiṁ utarṣati | samānaḥ bhavati | asya
kule abrahmavit na bhavati ||**

The Sound “U” is Dreaming / Subtle:

The Dreamer, *taijasa*, the inhabitant in luminous Mind, he is U, the second letter, on account of superiority, or on account of being middle; he that knoweth him for such, advanceth the

bounds of his knowledge and riseth above difference; and none who is not a knower of *brahma* is born in his family.⁷

*11: Sushupta-sthnaḥ prajño makras tritiya mtr miterapiter
va minoti ha va idam sarvam-apitisca bhavati ya evam veda*

Anvaya Transliteration

*suṣuptasthānaḥ prājñāḥ tṛtīyā mātṛā makāraḥ| miteḥ apīteḥ vā yaḥ
evaṁ veda (saḥ) ha vai idaṁ minoti| apītiḥ ca bhavati ||*

The Sound “M” is Deep Sleep / Causal:

The Sleeper, *Prājña*, the Lord of Wisdom, He is M, the third letter, because of Measure and Finality. It is denoted by M, on account of being the limit of all and being the state of dissolution. He that knoweth Him for such measureth with himself the Universe (i.e he gets the knowledge of universe) and it contains the other two and is that from which the other two emerge, and into they recede or merge (i.e. He who knows this can measure all and to comprehend all within himself). One who knows this identity of *Prājña* or M knows the cause and limit of the world of all things and beings and becomes this state where everything appears and dissolves.

*12: Amātras-caturtho'vyavaharyah prapancopasamah
sivo'dvaita evamomkara atmaiva samvisaty-atman-
atmanam ya evam veda.*

Anvaya Transliteration

*amātraḥ avyavahāryaḥ prapañcopaśamaḥ śivaḥ advaitaḥ caturthaḥ
evaṁ omkāraḥ ātmā eva| yaḥ evaṁ veda (saḥ) ātmanā ātmānam
saṁvīśati ||*

Silence after “A-U-M”:

The fourth has no parts (no sounds) and no letter can denote it. It never can be a subject of empirical dealings. All the worlds of words, letters, forms, and phenomena cease here.

It is the non-dual state of peaceful silence. In this way, Om is the Self itself. The one who knows this surely enters the Self by the Self.

...

First Mantra

*1: Om-ity-etad-aksharam-idam sarvam,
tasyopavyakhyanam bhutam bhavad bhavishyaditi sarvam-
omkara eva. Yaccanyat trikalatitam tadapy omkara eva*

Anvaya Transliteration

idaṁ sarvaṁ iti etat akṣaram upavyākṣānaṁ bhūtaṁ bhavat

bhaviṣyat iti sarvam oṅkāraḥ eva| anyat ca yat trikālātītaṁ tat api

oṅkāraḥ eva ||

All is OM:

Om is this imperishable Word, Om is the Universe, and this is the exposition of Om. The past, the present, and the future, all that was, all that is, all that will be, is Om. Likewise, all else that may exist beyond the bounds of Time, that too is Om.

Aum ity etad – The sound aum, ‘this syllable.’

Aksharam – ‘indestructible,’ that which is the basic and cannot be further subdivided. *Kshara* means, ‘that which can be destroyed/eroded and *Akṣara* means ‘that which cannot be further destroyed.’

Idam sarvam – ‘That is all This,’ which means, nothing can be ruled out from the field of aum; everything is within its purview. ‘That indestructible *Akṣara* is everything.’

tasyopa vyaakhyaanam – ‘this is the exposition of *Om*, ‘it is *Akṣaram*’ and ‘it is *idam sarvam*.’

Bhutam bhavad bhavishyaditi – ‘It is all that is past, present and future.’ All that existed, exists and is going to exist, *sarvam omkaara eva* – ‘All this is only *Om*.’ That Supreme

sound, *Om*, is all that was, is, and will be– everything is included in it. That is the *Om*, which is the subject matter of discussion of this *upaniṣad*.

Yacchaanyat tri kaalaateetam tad apy aumkaara eva – that which is beyond the *trikaala* – beyond the past, present and future, all that is *Onkāra* too. There is nothing beyond *Onkāra*.

It has been said in the first sentence itself that *Om* is everything, all that is manifested in space and time and that which is beyond time. When the *upaniṣad* says *Onkāra* is everything, what is meant by everything? The *Upaniṣad* itself explains that everything belonging to the past, present and future, whether they are inert objects or sentient living beings, are all nothing but *Onkāra*. Thus what falls within the realm of time and what lies beyond time is nothing but *Onkāra*. There is something called the ultimate reality or truth. That truth is represented by the syllable *Om*. Thus *Onkāra* is a precious syllable. *Onkāra* is everything and so understanding *Onkāra* amounts to understanding everything within time and beyond time. Thus *onkāra vicāra* is very important to realize the truth. Here *Om* is termed *Akṣara*. *Akṣara* means that which cannot erode, which means that it cannot be divided anymore, we cannot go beyond it, it is fundamental, it has no further cause behind it, it is the ultimate cause, it is the source, it is the basis of all i.e., it has always been and it is by itself. So *Om* is the ultimate description and governing principle of the origin and dissolution of the universe. The way *Om* starts from A and completes at M means its expression has a definite beginning and end i.e. a definite scope. Also, there is a definite purpose or direction to this expression. That is, the phenomenon of life represented by *Om* also has a definite frame within which it operates and behaves. This implies this fundamental reality with a start, middle, and end has boundaries, it also has form, and it is not formless. It also has qualities, it is not without qualities i.e. it is not *nirguṇa*. How can anything that is the basis of all lack attributes? Anyways, you can understand that the *Om Tattva* is not an uncertain

substance shrouded under mysticism, but it is determinable in every way. If it did not possess definite qualities then it will be impossible to know it. That is, it will always remain unknowable or unknown. And no one can say anything about it. Then even life will not be understood and then the determination of right and wrong shall not be possible with certainty. Our whole life will be based on guesses as the root itself will not be certain. If the root of the tree of life is not determinable then there will be no way to determine the branches. Thus life itself will become of an uncertain kind, beyond human knowledge. What is righteous, what is wise, what is *dharma* all that shall remain in the dark. In the first mantra, *upaniṣad* introduces us to *oṅkāra vicāra* i.e. the contemplation of *oṅkāra*.

Here the meaning of *Om* is not only a sacred sound or invocation. *Om* is not just any sound, rather an attempt has been made to explain the fundamental element using this syllable. The *Om* sound has a beginning with A vowel, its middle with U vowel and ends with M consonant. Similarly, this *ādi tattva* also has a beginning, middle, and end just like the sound of *Om*. That is, it is not static just like dead matter, but it also has an aspect that is alive, dynamic, and changing. Being the beginning, the middle, and the end, it has a certain range within which it displays variation which can be known if there is will and effort. It is not an indeterminable, uncertain, mystical phenomenon as is typically portrayed. Let us move ahead to understand it layer by layer.

Let's try to understand this *Om Tattva* using an analogy. Take a substance and keep dividing it till it cannot be further subdivided. A substance shall not be termed ultimate as long as it is divisible. But while dividing the material, such a state will also come, when it will not be possible to divide it further. Its further division will not be possible. It will be called the fundamental fabric of the universe and this fundamental substance is termed *Akṣaya* in this *upaniṣad* because its destruction is no longer possible. It can interact with another

unit of the same substance but cannot be divided any further. *Akṣaya* should be understood in this sense. That is what it means in Sanskrit too. It means *Akṣaya* represents the fundamental phenomenon of the universe that can never cease to exist, in some sense.

When we treat *Om* as a sound, then you will be able to hear the sound of three letters in it, such as A, U, and M where this sound starts from A passes through U, and ends on M. The fourth *turīya* is taken as the basis (*ādhāra*) here. *Ādhāra* means the basis or upon which this *Om* sound is happening. When there was no sound and then the sound emanated, for some time the sound remained and after that, the sound ceased, but the basis is still there as it was before the sound. So this is the meaning of *ādhāra* or basis. This basis itself has been called *Brahma*. For example, if we make this sound of *Om*, then we will be the main ones who are making this sound of *Om*. Because if we are not there then who will create this sound? Here this 'Who' is called *Brahma*. We can be at the time of this *Om* sound and can be without it as well. The ultimate *tattva* of *Om* is there during the *Om* sound as well as before that and will be there after it ceases as well. That is, it has always been there. Our existence does not depend on this sound, but the existence of this sound depends on us. Similarly, when *Brahma* remains without the sound of *Om*, it is called *brahma tattva* and the sound produced by it is the work of *Brahma*. When *Brahma* utters this *Om*, it produces three sounds. In which A is the first sound, U is the second sound and M is the third sound. In this way, we can say that *Brahma* is *Om* coz *Brahma* is now in expression as *Om*. Now the sound of *Om* is not being referred to here, but the broadcaster of this sound, *Brahma*, is being referred to. So the first sentence is saying that *Om* is everything, which means whatever we can experience, everything is *Om*. Whether it is past, present, or future, everything is *Om*. And the one who is beyond all these three *kāla* i.e. *Brahma*, that too is *Om*. Because these three *kāla* exist only in the state of being. Beyond all three *kāla* means that when this *Brahma* is in the

unmanifest state, i.e. it is in an inactive state of potential like we all are inactive in the state of rest. At that time we lack all experiences because we all are in deep oblivion, i.e. we are not in a position to experience. At that time there is no experience of time or experience of anything. And when there is no time in our experience, then these three *kāla* will also not be there in our experience. So in this way, out of these four states of the self, either it will be in the state of non-being or it will be in the state of being. That means we will either be at rest or we will be in movement. There is only one state of non-being or the folded state, which is called the fourth or *turiya* in this classification. And there can be three states in the unfolded expanse or the being mode of *Brahma*, they are deep sleep, dream, and awakening. So *Brahma* either will be in being mode or will be in not being mode. Both these modes will not happen simultaneously but they both represent the truth. They are two different states of fundamental truth. It is **not** that the phenomenal world is *mithyā* or unreal and that the only reality is unchangeable *Brahma*. *Brahma* exhibits two states, one is being- mode of expression and the other is the non-being mode of potential expression.

So *Om* is *Brahma* and *Brahma* is *Om*. That is, *Om* is the form acquired by *Brahma* itself and the sound of *Om* is generated from *Brahma*. That is, whatever is in the seed the same is expressed in the tree. So the sound of *Om* will be generated from something that holds the *Om* or is the potential state of *Om*. Consider it in such a way that when we make a sound, we can do it only when that sound is within us, isn't it? If we did not have this sound, how would we be able to express it? Whatever we create or express, we do it by ourselves, right? In this way, whatever we generate or express from ourselves, will be within us in essence. That is what this *upaniṣad* is saying in its first verse that everything is *Om* and *Om* is everything. There is nothing but *Om*.

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Second Mantra

2: Sarvam hyetad brahmayam-atma brahma soyamatma
catuṣpat

Anvaya Transliteration

etat sarvaṁ hi brahma| saḥ ayam ātmā catuṣpāt ||

Ātmā has four aspects:

All this Universe is the *brahma* (ब्रह्म), this Self is also the *brahma*, and the Self is fourfold i.e. this self has four quarters or four aspects through which it operates.

According to the etymology of the word in the language, *Brahma* is derived from *brh* meaning 'expanded', or 'great'. *Brahma* is a Sanskrit word, and it is conceptualized, as the "creative principle which lies realized in the whole world". From this point of view, *Om* can also be called *Brahma*. This *upaniṣad* is saying in its second verse that the entire creation is *Brahma*. That is, whether it is called *Om* or *Brahma*, it is the same thing. All that exists, if it is encapsulated in one word, then it will be called *Brahma*. Then further in this verse, it is said that this *ātmā*/ Soul/self is also *Brahma*. Here *ātmā* means the living being i.e. all those living beings who are called conscious, who make desires and try to fulfill them and experience happiness through them.

In the Sanskrit language, an object has many names, which are based on its properties. When there are many qualities in a given object, where it's one quality is to be specially highlighted, it is called by that special name. You may have come across in *Āyurvēda* the same medicine is known by many names due to its many properties.

Then the *upaniṣad* further says that this self is of four quarters or parts or components or facets or aspects. That is, it has four

states, through which this expansion is achieved, or manifested. Now further *upaniṣad* will elaborate on these four quarters one by one.

In the second verse, this *upaniṣad* introduces the concept of *ātma-vicāra*(self-enquiry). Looking from another angle, the entire creation is *Brahma*. By analyzing *Brahma*, we can analyze everything within time and beyond time. Then the *upaniṣad* itself asks the question: What is that *Brahma*? The *upaniṣad* answers: *ātmā* is nothing but *Brahma*. *Ātmā* means self. Therefore, *Brahma* is everything. I equate *Brahma* with myself. Myself is *Brahma*. Therefore self is everything. *Ātmā* is everything. By *ātmā-vicāra*, self-enquiry, we are enquiring into the entire creation, which is within time and beyond time. Thus the second enquiry is *ātmā-vicāra*. *Mantra* 1 prescribes *oṅkāra vicāra*. *Mantra* 2 prescribes *ātma-vicāra*.

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Third Mantra

*3:Jagarita-sthano bahish-prajnahsaptanga
ekonavimsatimukhah sthula-bhug vaisvanarah prathamah
padah*

Anvaya Transliteration

*jāgaritasthānaḥ vāhiḥprajñāḥ saptāṅgaḥ ekonaviṁśatimukhaḥ
sthūlabhuk vaiśvānaraḥ prathamah pādah ||*

First is Waking / Gross:

He whose place is the wakefulness, possessed of the consciousness of the exterior, who has seven limbs/parts, to whom there are nineteen doors, who feeleth and enjoyeth gross objects, *vaiśvānara* (common to all men), He is the first.

The first of the four states is the waking state in which we all are now. This waking state is a public space in which we all live life with each other. The remaining states are personal to all of us, i.e. they occur within our individual space. For example, one's dream state is not accessible to the other. But these personal inner states are affected by this public state of wakeful consciousness. As our condition is in this waking state, it affects both our inner states i.e. *svapna* and *suṣupti*. If our waking state is satisfactory and happy, then the other two states will also be healthy. But if our waking state is dissatisfied and unhappy, then our other two states will also get impacted. From the point of view of life, this waking state is most important. If this state is removed completely, then the other three states will lose relevance. Also, there will be no meaning in the existence of the self. This is the state in which we spend the maximum time of our life. This state is the outcome of the other states. It has been made so naturally that we can spend maximum time in the waking state. In this *upaniṣad*, it has been told this state is the place of wakefulness for the self, here this quarter of the *ātmā* has been named *vaiśvānara*.

Naturally, here the *ātmā* expresses in this outer world as the knower, doer, and enjoyer.

Whenever the self comes in contact with any subject in the waking world, it starts to experience that subject. Then gradually the self either starts getting more interested in that subject or may start to develop aversion or may even become indifferent. By coming in contact with the subject which gave him pleasure, he starts desiring to get it again. If the self starts to feel suffering by coming in contact with any subject, then he wants to move away from it. If there is no joy or suffering in coming in contact with the subject, then the self becomes disinterested in that subject. In the future, the self neither desires such a subject nor makes any effort to make distance from that subject, i.e. it remains indifferent to that subject. So in this waking state, the self moves either to get the desired joys or to get rid of the sorrows. The self is engaged in this effort as to how there should be only happiness in its life. The self keeps on desiring either its happiness or the happiness of its near and dear ones and makes every possible effort to achieve it. And these efforts remain according to individual potential in the given circumstances. Many times it may also happen that one could not consider the fact that someone else is being hurt in this pursuit. Sometimes even after knowing that someone may get hurt, he ignores it because he has to make himself and his loved ones happy at all costs. Because knowingly or unknowingly every living being moves according to the purpose of life which is to be happy.

This verse is saying that in this waking state, this first state, consciousness is turned outward to the external world. Through its seven instruments or limbs* and nineteen channels* it experiences the gross objects (five subjects of pleasure) of the phenomenal world. Seven-limbs: The word limb is used here to denote parts of the body. If we divide our body into different parts, then we will know that these seven parts are (Head+Neck, Chest, Abdomen, Pelvis, Thigh, Shank, and Foot).

The nineteen mouths (gates of experiences or instruments of transaction with the outer world) being:- five cognitive senses- (*jñānanēndriya's* of smelling, tasting, seeing, touching, and hearing), five organs of action- (*karmēndriya's* of eliminating, procreating, moving, grasping, and speaking), vital force- (consisting of five forms of physiological functions without which human life itself is impossible- the five *prana-prāṇa*, *apāna*, *vyāna*, *udāna* and *samāna*), the four functions of the inner instrument- *antḥkaraṇa* (which are *mana*, *buddhi*, *citta*, and *ahaṅkāra*). Using *mana* (mind-comprehension faculty) the self contemplates, using *buddhi* (intellect-decision faculty) it makes conclusions, uses *citta* (recollection faculty) for memory, and makes wishes using *ahaṅkāra* (ego faculty). These are 19 counters of interaction.

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Fourth Mantra

4:Svapna-sthano'ntah-prajnah saptanga
ekonavimsatimukhah praviviktabhuk taijaso dvitīyah padah

Anvaya Transliteration

svapnasthānaḥ antaḥprajāṇaḥ saptāṅgaḥ ekonaviṃśatimukhaḥ

praviviktabhuk taijasaḥ dvitīyaḥ pādah ||

Second is Dreaming / Subtle:

He whose place is the dream, possessed of the consciousness of the interior, who has seven limbs, to whom there are nineteen doors, who feeleth and enjoyeth subtle objects, *taijasa*, the Inhabitant in Luminous Mind, He is the second.

i.e.

The second quarter (*Pāda*) is *taijasa* whose sphere of activity is the dream state, who is conscious of the internal world of objects, who has seven limbs and nineteen mouths, and who enjoys the subtle objects (five subjects of pleasure) of the mental world.

This is the second quarter of the self, which is described almost in a similar way to the waking state. There is only a slight difference. We all have the experience of dreaming. This verse is talking about that same space. The name of consciousness of that state is *taijasa*. The meaning of *taijasa* is, made of *tēja* means made of light. Our dream place is an illuminated inner space. It can also be termed as subtle world or *sukṣma jagata*. Through the dream sense organs, the self experiences a distinct world projected by his psychological content. This internal world is a world made of *vāsanās*, which are experiences and their meaning registered in our *antḥkaraṇa*. It is a distinct universe because my dream universe is available only to me. It is an internal subtle thought-generated universe.

In the dream state also the same seven organs and nineteen mouths are there but in a subtle form. In this state, the self is the knower of the inner world because the dream is inside us only. The dream state is personal. It is not public as the waking state. The level of awareness in dreams is also much lower than in the waking state. That's why dreams flow like a stream. They keep on changing after a while. Most of our dreams are without logic. In the dream state, we experience the visuals as real as in the waking state. It is only when we become awake and aware that we come to know that we were dreaming and things were not happening in the physical world for real. But this is also a state of the self, in which the self remains for much less time, but still for a substantial time every day. The knower of this state is called *antḥprajña* which means conscious of the interior. It is interior because the waking state is the main state and relative to waking space *svapna* is located towards the interior. Most of the dreams that occur to us are centered on the fulfillment or non-fulfillment of our desires. That is dreams are made around the desire to be happy or the desire to avoid sorrow.

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Fifth Mantra

5: *Yatra supto na kancana kamam kamayate na kancana
svapnam pasyati tat sushuptam. Sushupta-asthāna
ekibhutah prajnanaghana evanandamayo hyanandabhuk
chetomukhah prajnastrityah padah*

Anvaya Transliteration

*yatra suptaḥ kam ca na kāmam na kāmayaṭe| kam ca na svapnam na
paśyati| tat suṣuptam| suṣuptasthānaḥ ekībhūtaḥ prajñānaghanaḥ
eva ānandamayaḥ hi ānandabhuk cetomukhaḥ prājñaḥ tṛtīyaḥ pādaḥ*

||

Third is Deep Sleep / Causal:

When one sleepeth and yearneth not with any desire, nor seeth any dream, that is the perfect slumber. He whose place is the perfect slumber, who is become Oneness (undivided, an undifferentiated mass of consciousness- all five elements have unified), who is wisdom gathered into itself (absence of waking and dream state, in whom all experiences are unified), who is made of mere *ānanda* (absence of elation and sadness), who enjoyeth *ānanda*, to whom conscious mind is the door (i.e. experiences self directly without any other medium), *Prājña* - There the wise himself is the subject of knowledge and nothing else, He is the third.

i.e.

The sleep state is that where one is self-ignorant, one does not desire any external object, and does not see any dream. The third quarter is *Prājña* whose field is the sleep state, who is undifferentiated, who is a mass of mere consciousness, who is full of *ānanda*, who is the experiencer of *ānanda*, and who is the gateway to the experience (of the waking and the dream).

The *upaniṣad* provides an explanation of the sleep state. When I am awake, I perceive the external world through my sense organs. In the dream state, however, I experience an internal world devoid of sense organs. The term "sleep" is described as a state without dreams, referring to a deep slumber. In this state, a person is asleep and does not desire, like, or dislike any external objects. This illustrates its distinction from the waking state. Furthermore, it is a state where one does not encounter an internally projected world, highlighting its dissimilarity from the dream state. Thus, sleep is defined as a distinct state separate from both the waking and dream states.

During the sleep state, we cannot claim that objects do not exist. Instead, they exist in a latent state, poised to manifest the moment we awaken. The *ātmā*, associated with deep sleep, is referred to as the "third quarter," where all multiplicities merge into an undifferentiated and potential form. It is not only the objects themselves that resolve into this undifferentiated state but also the knowledge about them. In the waking state, for instance, multiple objects like a clip and a watch coexist, along with distinct knowledge associated with each. Numerous diverse objects and their corresponding cognitions exist in the waking state. However, in sleep, both objects and their distinct knowledge assimilate into a unified and undifferentiated whole.

Now, some people say that our consciousness is equally active even in deep sleep, otherwise, how do we know that there was no experience in sleep? In this way, they say we just experience the absence of the waking world and the dream world in sleep. This is not true. Otherwise, when we are awake, we easily remember that the rest of the states exist, but no memory of this waking world remains in the dream state or the state of sleep. While we are sleeping or dreaming no recollection is there of the waking world. If our consciousness was 100 percent even in sleep, wouldn't we know about the other two states during sleep?

But we all know from our own experiences that in the waking state we are aware that we saw dreams and we went into a deep sleep but in dreams and deep sleep, we do not remember that waking is also one of our states. This happens so that we can go to rest and get the pleasure of rest, get refreshed, and be ready to enjoy again in the waking state. If our level of consciousness would not drop then we will not be able to go to rest and without rest, it will be impossible to live properly in the waking state again. So to say that we remain conscious in dreams and deep sleep as actively as when we are awake, would not be correct. In sleep and dream our level of consciousness diminishes as compared to the waking state.

To get a fair understanding let us approximate and compare the level of consciousness between the states. If we consider the level of consciousness in the waking state as 100 percent, then the level of consciousness in the dream state will be only about 30 percent. And it will be only 5 percent in the deep sleep state. 5 percent level of consciousness is very low. That's why we cannot experience anything there. In deep sleep, our *antḥkaraṇa* remains in a dormant state. That is why this state has also been named *susupti*. By this term, we can understand that our psychological activity remains dormant or silent. During deep sleep, we only perceive something if we receive a highly intense stimulus, such as being vigorously shaken or encountering a loud noise in close proximity. Otherwise, normally we come out of the sleep state only after complete rest. We remain less conscious or least conscious until the rest is complete.

Unconscious simply means the inert state or entirely natural (*prākṛtika*) state. Consciousness in that state is only for the namesake. When the rest is over, we spontaneously come back to the waking state to enjoy the pleasures here. Nowadays such digital watches also can be worn which tell us that for how long we were in a dream and for how long we were in deep sleep. Naturally, even in the dream we do not have the knowledge that we are in the dream state unless we practice lucid dreaming.

Whatever dreams we see there, not all of them are even remembered, whereas, in the waking state, memory works better. And this happens because the level of consciousness in the waking state is higher than the level of consciousness in the other two. The level of our memory is also decided based on the level of consciousness. The higher the level of consciousness, the higher will be the level of memory and the operation level of *anthkaraṇa*. It affects our *bāhyakaraṇa* in the same way. If we consume some substance that affects our level of consciousness i.e, if the level of our consciousness becomes high, then the sensitivity level of our *bāhyakaraṇa* and *anthkaraṇa* will also increase in the same proportion. And if the level of our consciousness decreases, then the sensitivity level of our *bāhyakaraṇa* and *anthkaraṇa* will also decrease in the same proportion, even in the waking state. For example, if some substance that causes sedation is consumed, then our *bāhyakaraṇa* and *anthkaraṇa* become relaxed and we tend to loose control over them. If taken in large dosages, they become completely dormant. If you consume too much, you can even die, that is, you can become dormant forever.

It is commonly understood that within a seed lies the inherent potential to grow into a tree. So we can say the tree is latent in the seed. It remains unexpressed in the seed. So the seed state is the dormant state of the tree phenomenon. Similarly, unconsciousness state (*acētana*) is the dormant state of the consciousness (*cētana*) phenomenon found in the universe. Vice-versa consciousness can find rest only after becoming unconscious. And for complete relaxation, the conscious entity will have to go into a state of complete 'absence' or 'no-being' state for some time i.e. (*turiya*- the fourth state). Otherwise, *cētana* i.e. conscious entities or living beings like us will not be able to go to rest. As soon as our rest is over, we come into the dream state or the waking state spontaneously, i.e. we become active. We have only two states, passive and active. The passive state is meant for absolute rest and the active state is meant for different psychological functions which create within us the ability to function in the world and experience happiness.

The *turiya* state falls under the category of inactive state, and the remaining three i.e. (waking, dreaming, deep sleep) states fall under the category of the active state. If waking is 100% consciousness, the dream state is 30 % consciousness, sleep is 5% consciousness and *turiya* is tending to be 0% consciousness.

...

Sixth Mantra

6: *Esha sarvesvara esha sarvajna esho'ntaryamy-eshā yonih sarvasya prabhavapyayau hi bhutanam*

Anvaya Transliteration

eṣaḥ sarveśvaraḥ| eṣaḥ sarvajñaḥ| eṣaḥ antaryāmī| eṣaḥ sarvasya

yonih| hi bhūtānām prabhavāpyayau ||

Find the Experiencer:

This is the lord of all (the one who wills), this is the Omniscient (the knower of all), this is the inner ruler (the innermost dimension, i.e. there is no one beyond it, it is the ultimate), this is the Womb of the Universe, the source of all; this is the root cause of origin and dissolution of all things and beings.

This mantra is not about any particular state of consciousness but about the qualities and abilities of the pure self (*śuddha cētana*). When the verse refers to the pure self as the lord of all it symbolizes the capability within us to make all types of wishes and pursue our wishes for their fulfillment. The faculty of desiring or wishing is possible because of this attribute of *śuddha cētana*. Now, the more this attribute of *īśvaratva* (lordship) is in the one, the more he will have ownership over himself and his desires. The ability to make the right choice in different circumstances per the aim of life is by this quality of *īśvaratva*. So those who have the weak ability, move according to the pull of urges in a given situation. They have less control over their wishing mechanism or in other words, their wishing ability has a narrower scope. They do not have a wider scope of making a selection (choice) out of various options, rather they are bound to move according to their limited scope of urges in a given situation. Those who have a high degree of *īśvaratva* have a wider scope and greater degree of control over the selection of desires, they accept only those desires which they want to accept, which they find beneficial according to them,

and leave the remaining options. They have ownership over their life choices. In simple words, those who have less *īśvaratva* are instinctual and those who have more *īśvaratva* are reflective and masters of their life choices because of developed *antḥkaraṇa*.

Let's try to understand with an example. A man is sleeping alone under a tree. A bundle of money is also kept with him which is visibly noticeable. While he is asleep another man passes by and sees that the man is in deep sleep and a bundle of money is kept beside him. The passerby man can easily pick up the stash of money and make a run if he wants. In such a situation, many types of choices can arise within this man. For instance, he may ponder whether or not to steal this money. He may think it is not a good thing to steal someone's money. This passerby can also contemplate that the sleeping person may be in great need of money, without which his life will become more painful and the passerby doesn't want to inflict this pain upon him. Thus many types of options can arise within this man.

Now there can be three possibilities arising in such a situation. There is a possibility that as soon as the passerby comes, he sees that bundle and just picks it up and walks away without much thought. Another possibility is that this passerby keeps thinking about various options and consequences and cannot reach any decision. And the third possibility is that the passerby decides after thinking fully. The third possibility in this instance symbolizes that this man is the master of his will in which he calculates, and then decides, i.e. he adopts the conclusion of his reflection.

In the first possibility, man is moving according to his desire that arose without any deep reflection. That is, if any desire arises, then this man will move according to that spontaneous desire. This means that this man is not adopting or choosing the desire, but as soon as the desire is generated, he is converting it into action. In the second possibility, this man is not reaching any decision at all.

This man is trying to make a decision but is divided and confused. So such a person will not be able to engage in action because he is not even concluding within himself what to do and what not to do. So there is an intermediate possibility in which this person is not moving according to his wish, but is trying to move according to his wish, but since he is not able to reach any decision, he is not able to act as per wish. As soon as he reaches a decision, he will embody his wish and live accordingly to fulfill that wish. This would be the third possibility. In the third possibility, he deliberately chooses an option and moves accordingly. This is called the adoption of a wish or the conscious manifestation of desire. When there are various options, he makes one option a resolution and then works on that basis and moves accordingly in life. So lord of all means the ability to create the right will within oneself. The more this qualification is in him, the more he will be called Lord. The Lord determines how he wishes to run the course of his life, he is not a slave, and he certainly is not a programmed robot. He decides about his life and that is the epitome of human development. A process happens within every individual in which the process of determination takes place. The circumstances can be favorable or unfavorable but the Lord is the determiner of his choices. If the *īśvaratva* is less the determination power is less if the *īśvaratva* is more the determination power is more.

The mantra also says that the self (*śuddha cētana*) is omniscient -*sarvajña*. That implies the self possesses the quality or ability to know everything, every subject. Whatever knowledge a being acquires is only because of this attribute. So the extent to which a person has this attribute developed and the amount of interest in any subject accordingly that person will be able to know deeply about that subject.

This mantra further says that the self (*śuddha cētana*) is *antaryāmī* i.e. it is the innermost dimension, now there is nothing further, it is the final residence of the self. There is nothing beyond it, everything else starts from this platform. Sleep is the innermost dimension or location.

It is only from this position of self that anything starts to happen so it is the ultimate cause. *Suṣupti* is that location where our 'beingness' occurs. *Antaryāmī* means - the innermost dimension in which the self exists, it is our center. So in this way, deep sleep is the *antaryāmī* state or we can say *suṣupti* is that innermost dimension. This simply means our abode or the abode of ego is *suṣupti*.

Further, the mantra is saying that *Cētana* is the *yōni* of all. The meaning of *yōni* is the place of origin, the birthing place. That is, whatever is being generated here, all that is ultimately generated from this *yōni*. When dissolution shall take place, it is also clear that it will take place in this *yōni*. The place of creation and the place of dissolution are the same. That is, it is the first in the creation of the universe and it is the last in the dissolution of the universe. So it is the first initiator and the final annihilator. The creation and dissolution of the universe happen through that center. It is that out of which all diversity emerges and dissolves finally. Thus this *Cētana* is the root cause for any start and end. Without consciousness, there can be no beginning and then there will be no question of an end. Let us delve into why there can be no beginning without *Cētana*. *Cētana* means that which can wish. Now, unless an element is capable of making a wish, how can there be any movement, any start, or any directed process? Here in this world also we can see that nothing starts until we have the desire to start something.

For example, suppose someone wishes to create a new system. After the wish for a new system, the work related to its design and establishment is initiated. If other people also accept the new design of the system, that implies they decided in favor of the proposed system. Let's imagine, after the acceptance of the majority, the system got established. Post establishment of the new system everyone starts living life according to that system. And with time, someone discovers an even better design than the existing one and presents it in front of society. If society finds the second system more suitable than the first system, then society again wishes that the first system should be

replaced by the second system. In this example, if the society is considered as group consciousness, then this group consciousness itself is starting a system and then ending it later. This means consciousness is the starting cause of some process and this consciousness is the ending cause of that same process. *Cētana* is deciding on the start of a process, its direction, and its end which is also setting the pace of the process according to that decision. In the same way, the *samaṣṭi cētana* is responsible for the start and end of the manifested universe which is also a system termed as nature.

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Seventh Mantra

7: Nantah-prajnam na bahih-prajnam, nobhayatah-prajnam
na prajnana-ghanam na prajnam naprajnam. Adrishtam-
avyavaharayam-agrahyam- alakshanam-acintyam-
avyapadesyam-ekatma-pratyayasaram, prapancopasarnam
santam sivam-advaitam caturtham manyante sa tm sa
vijneyah

Anvaya Transliteration

na antaḥprajñam | na vahiḥprajñam | na ubhayataḥprajñam| na
prajñānadhanam| na prajñam| na aprajñam| adṛṣṭam avyavahāryam
agrāhyam alakṣaṇam acintyam avyapadeśyam ekātmapratyasāraṁ
prapañcopaśamam śāntaṁ śivam advaitaṁ caturthaṁ manyante (
vivekinaḥ)| saḥ ātmā saḥ vijñeyah ||

The Fourth Aspect is Turīya:

He who is not conscious of the internal world, nor conscious of the external world, nor conscious of both the worlds, nor dense with consciousness (absence of wakefulness and dream), nor simple consciousness (possessed of knower), nor unconsciousness (absence of knower), beyond perception (unseen), beyond empirical transactions (actionless), beyond the grasp of sense organs (unseizable), un-inferable (featureless), unthinkable (beyond thinking means there is no process of thinking, etc. happening in that state), unnameable (indescribable), the essence of self alone (i.e. with the possibility of being, but here it is in a state of non-existence, i.e. it is unmanifest state of self- whose proof consists in the identity of the self in all states), in whom all phenomena dissolve (the unmanifest state of the five elements), Who is calm (no movement), Who is Śiva (the one who is not affected by three *guṇa*'s), Who is the non-dual (absence of being because duality is essential to being), Him they deem the fourth; He is the Self, He is the object of knowledge i.e. it can

be known. This mantra speaks both about this *turīya* platform and the condition of *cētana* in this state. This mantra speaks about the unmanifest state of the self. In the unmanifest state, there is a complete absence of all the qualities of manifest states or states of duality, as well as any processes, experiences, or other occurrences associated with consciousness (*cētana*) aspect.

For example, suppose an object such as a car is in front of you. It is there with all its features, qualities, and workings. Now imagine that this car is removed from there and becomes absent for you, then we shall say it is *avyakta* (unexpressed) now for you. The car is naught from your vantage point. It is a state of non-being of the car. Then in this *avyakta* state, all the qualities, etc. of the car will also become *avyakta*. And now someone asks you to describe the object. So you will say that brother it is not possible to describe what is not there. At the most, you will say that the car is not there now, it was there before and how it was before. When an object has become unmanifest, then nothing more can be said about it. We can just say that object has now become unmanifest. Yes, when it manifests again, then you can describe its qualities, features, etc. that it has this shape, colour, etc. But when it is unmanifest, you will not say that it is of this shape, it is of that colour, it moves at such a speed, etc. The description can be made of that which is present and not of the absence of something. It can only be said that it is not there, it has become unmanifest.

Only this much can be said and no further. That is why no description of the unmanifest state or the unmanifest state of consciousness (*turīya*) is possible. If some process were happening in that state then at least it is possible to describe something, right? What to describe when nothing is happening. There has to be some process (in the context of consciousness) taking place to be able to describe. A lot can be said in the description of some phenomenon, but in non-happening, the discussion simply ends. In this mantra, an attempt has been made to explain that this fourth state is the

unmanifest state of the self in which all the qualities, processes, working, etc. are lacking. In conclusion, the matter is ended by saying it is an *avyakta* state of self. So, no question arises about the unmanifest. If a person asks a question about *avyakta*, it should be understood that the questioner does not understand the expression *avyakta*. So he should first be explained in detail what is meant by *avyakta*. As soon as he understands the meaning of the word *avyakta*, he will also understand the *avyakta* state of the self because everyone's *avyakta* state is the same. The '**beings**' absence is the same for all and this state of **non-being** is not of different types. Yes, the being can be of different types but non-being is always the same, it just isn't. That's why no name was given to this state. Any name can be given only based on some quality because if a name is given, some meaning is derived from it. That's why the *upaniṣad* concludes by only saying that it is the fourth state and also says that this is the *ātmā*. That means this is also a state of the *ātmā* in which it becomes unmanifest.

Then the mantra says that it is worth knowing i.e. the unmanifest state can also be known. Although this state is surely unmanifest still it can also be known. This is not out of the domain of knowledge. Just as we know about the presence of an object in our worldly dealings, in the same way, we also know about its absence. For instance, the car was just here and now in another moment, the car is not here. So we know of both its existence and its non-existence. Similar to the car analogy we also get the knowledge of **being** and **non-being** of ourselves. Sometimes we go into a very deep sleep and there is no consciousness of time because there is no consciousness of self. On waking up, we feel as if we had slept only a short while ago, but it is known through other means that we slept a long time ago. That means we were in a state of non-existence for that long as if we were completely dead while sleeping. So in this way, we also get to know the state of our non-being. That is, we not only know of our existence but also of our non-existence. That is what this mantra implies by saying that this unmanifest or absence can also be known.

Eighth Mantra

8: *So'yam-atma adhyaksharam-omkaro dhimatram pada
matra matrasca pada akara ukaro makara iti*

Anvaya Transliteration

*saḥ ayam ātmā adhyakṣaram oṅkāraḥ (eva)| adhimātram (tu) pādāḥ
mātrāḥ mātrāḥ ca (mātrāḥ) akāraḥ ukāraḥ makāraḥ iti ||*

Those Four are the Same with “A-U-M” and Silence:

Now, this the Self, as to the imperishable Word, is OM; and as to the letters, His parts are the letters and the letters are His parts, namely, A U M.

i.e.

That same Self, from the point of view of the syllable, is Om and viewed from the standpoint of the letters, the quarters are the letters, and the letters are the quarters. The letters are a, u and m.

Here the meaning of *Akṣara* should be taken as imperishable i.e., the one that does not get destroyed. This implies we cannot go further beyond the *ātmā*. This is the final point as we trace our steps back in discovering absolute reality. It is termed absolute reality because its destruction is not possible, it always is. Consider this in such a way that during the dissolution of this universe, all living beings will merge into the *pañca tattva*. Then the *tattva*'s itself shall fold and merge. The *prṭhivī* will merge into *jala*, the *jala* will merge into *agni*, *agni* will merge into *vāyu*, *vāyu* will merge into *ākāśa*, then the *ākāśa* will fold into its root cause, the unmanifest self. The universe will fold into a dot and the sequence of dissolution will finally stop at that point. This is because after becoming unmanifest *ātmā*, no further movement is possible. Now we cannot say that even the unmanifest state will dissolve further into something else.

As explained earlier *Avyakta* implies the matter is concluded. Now there is nothing left for dissolution. Everything is condensed to a point of ultimate dissolution. We can call this *Akṣara* or imperishable state. The *ākāśa* is the first and last manifestation. So, if we dissolve *ākāśa*, the *ākāśa* will simply become unmanifest, i.e. *ākāśa* will become inactive dot. There is no other possibility arising. The *ākāśa* can be either in a manifest state or an unmanifest state. There is no third possibility for *ākāśa*. This is because for anything else to happen, first of all, space (*ākāśa*) is needed, isn't it? Where would anything express without the space (*ākāśa*)? And this is the reason why space is the first expression of *cētana*.

In the unfolding sequence, *ātmā* first awakes as expanding causal space (*kāraṇa ākāśa*) and in that state, only a **being** emerges without any other functions and instruments. Simply a feeling of I AM without any manifestation of a universe with diversity. There is only the conscious space. A body made up of space that is conscious. Subsequently, the self organically manifests fully or awakes fully by becoming all the *pañca tattva*. From *kāraṇa ākāśa*, the process organically unfolds for the remaining elements to emerge i.e. *kāraṇa vāyu*, *kāraṇa agni*, *kāraṇa jala*, and finally *kāraṇa pṛthvī*. A first complete causal unit. It can be called a living embryo state of the universe. At this juncture, there is no universe as we see it now. It can be referred to as *Īśvara* or *ādi tattva*. He alone exists at this juncture. He has both conscious and unconscious (material) attributes. At first, this *ādi tattva* is conscious but it can also become unconscious as it intends. There is a moment when *ādi tattva* makes an intention to become the universe with the diversity that we see now. As he (the cause) intends, he imagines this world in the form of nature, and then according to his formulation which is the subtle world, it becomes a manifestation in the form of this gross physical world, in which we are living now. In other words the embryonic state metamorphoses into this expanded universe with stars, planets, galaxies, solar systems, living beings, etc. Thus we can say that embryonic seed metamorphoses into a tree that is analogous to our universe or macrocosm.

We are also a part of this developed universe. Now we can also experience this sequence of unfolding within ourselves, within our microcosm. Even within us, when we wake up after sleep, we first experience our being without any personality. This is our pure being (*śuddha cētana*) experience. *Ākāśa* means that which can make any wish, the conscious being. This wish can be considered as *vāyu* or wind. When we make an effort as to how a wish can be fulfilled, this effort can be understood as fire or *agni* element. Many options start arising from this process to do this way or that way to fulfill the wish. The options can be understood as water or *jala* element. And in the end, to fulfill that wish, we execute the first action in this world and do action till our wish is fulfilled. This first action can be understood as the earth or *prṛthvī* element. Thus we become fully awake and functional as a complete entity with one or more wishes. This is how we begin our lives each day and at night while shutting down in the reverse order, we fall asleep. That means we become unmanifest. Our body does not become unmanifest. It is because the macrocosmic natural processes continue to work. We become conscious and manifest again the next morning if our body remains intact.

If the body does not remain biologically and functionally intact, then the Self cannot express itself without the body. Self is the conscious aspect of a certain functional physical configuration. It does not have a separate existence apart from it. There are only two types of bodies, alive bodies, and dead bodies. A certain formulation of *pañca tattva* becomes alive and displays the consciousness aspect.

So you must have understood the meaning of *Akṣaya* very well. Let's try to understand it by utilizing the viewpoint of science as well. According to science, if we go on dividing matter, then such a state will come that it cannot be divided anymore. Science calls it the undivided state of matter. Science is looking for an ultimate material explanation for reality. When scientists will reach there and provide an ultimate theory of everything, they will surely reach a point where it is not possible to go any further back, and we shall recognize a

state of indestructibility. We would then have discovered the fundamental governing rules of this universe and the quest for an ultimate theory shall end. So that is called *Akṣaya* state in the Sanskrit language. This means its further decay is not possible anymore, it can't be divided anymore. It is indestructible. That which constitutes the *Ākāśa* implies it is the ultimate substance in itself and we cannot go beyond that. Now how can further division of the *Ākāśa* be possible? It is not logical. So definitely this state will be called *Akṣaya*.

The mantra is saying that the syllable representation of self is *Ōṅkāra*. So first let's understand the meaning of *Ōṅkāra*, and then we will understand the meaning of this whole sentence. Om has three letters (A, U, and M). If we pay attention to its sound, we will find that this sound starts with A, remains for a short or long time with U, and then ends with M. That is, this *ātmā* has the qualities of beginning, middle, and end. That is, whatever starts from this will grow, remain in stasis for some time, and then it will undergo dissolution. If we want to say this in one word, then we can call it **changeableness**. For this reason, change is seen everywhere in the universe. Here **changeableness** implies that entities are coming into existence, they remain for some time and then perish or modify to something else. Everything is moving in circles, it is changing within a frame. Due to this principle, this world comes into existence, remains stable, and then disintegrates. Due to this principle, different types of substances, vegetation, creatures, and humans are born, live and die. The entire diversity that we see in the universe emerges, exists for some time, and then ceases to exist only because of this changeability principle. From the standpoint of syllables, the self is *Ōṅkāra*. *Ōṅkāra* means a frame for change that has a start, middle, and end. Whatever substance shall get created in this universe, will be able to sustain its position by staying in a circle. Let us take the example of water which continues to exist on our planet. Liquid water is continuously becoming vapor and this vapor is continuously becoming ice and liquid water. So it has become a circle of water. Because of this circle, there is always liquid water, there is always vapor and there is

always ice. That is, all three forms of water are constantly changing states and their existence in our environment remains. In this way, everything in this world is constantly changing and flowing as well as they remain in the environment due to which we can use all the natural resources. By understanding scientifically the process of change we can synthesize, sustain and destroy substances and use this knowledge for creating various types of subjects of pleasure.

So the *ātmā* is *Oṅkāra* from the point of view of *Akṣaya*, i.e. if the self is understood from the point of view of *Akṣaya*, then it is *Oṅkāra*. *Akṣaya Drishti* means that if we look at it from the vantage point of an unmanifest state, then this *ātmā* is *Oṅkāra*, which means its truth lies in arising, sustaining, and then ending. Its truth lies in growth, stasis, and finally dissolution. Secondly, *Oṅkāra* is also a sound and we all know that sound (*śabda*) is an aspect of the *Ākāśa* element. *Ātmā* is *Oṅkāra* i.e. this *Ākāśa* is our first step of being. Thus when *Ākāśa* becomes unmanifest, we also become unmanifest. That is, the causal space (*kāraṇa Ākāśa*) and consciousness are the same thing. *Ātmā* is *cētana Ākāśa* or we can say *ātmā* is *Oṅkāra*, it is the same thing. *Oṅkāra* and *Ākāśa* are the same elements as sound vibration or *śabda* (word) is the *tanmātrā* of *Ākāśa*.

There are two states of the *ātmā*, one is manifest (*vyakta*) and the other is unmanifest (*avyakta*). There are two states further within the manifest state, one is conscious and the other unconscious. *Cētana* means that which can wish and *acētana* means that which cannot wish. That is, in the manifest state, *ātmā* is expressed in two ways, conscious and unconscious. This manifest state is also called the state of *dvaita* (duality) and the unmanifest state is called the state of *Advaita* (non-duality). This is so because whenever something comes into existence, it manifests within a limit, within bounds. The manifestation of the infinite is not possible. Manifestation also means that it will be with some *guṇa*'s (attributes). The presence of *guṇa*'s itself defines the boundaries.

The limit also means that the manifestation will remain for a certain period. It will have birth and death. The manifestation will have dimensions from here to there. In this way, we can see that manifestation would not be possible without duality. That is why the manifest state can be called duality and the unmanifest state can also be called non-duality.

Further, the mantra is saying that by making the **syllables** the subject, **that** situates itself. Here **that** means **self** and syllables represent three states of being. That consciousness has made these syllables (*matra*'s) its subject and manifests through that. The *matra*'s are three A, U and M. A stands for waking state, U stands for dream state and M stands for sleep state. Further, this mantra is saying that states of self are *matra* and *matra*'s are states of self or the quarters of self. States of self mean steps or stages of the whole process of *cētana*. So here it should be understood that *matra* or **state** is the same thing. It can be understood by an analogy. Let's say we write something on the sand with our fingers or draw a line on the sand. That writing and the sand are not separate. That which has been written and the sand both are the same. We can also say that the sand has been done or has been modified in such a way that we are seeing that writing. Similarly, there are *matra*'s and states. The *matra* itself is being expressed in a consciousness state, just as the sand itself is being expressed as it is written. For example, if we mold gold in the shape of a ring, then what shall we call it, gold or a ring? Now it can be called a ring because of its shape, but if someone calls it gold, it will not be incorrect because it is made of gold. As we will say - that particular shape of gold is a ring and the ring itself is made of gold. It can also be said that the gold has been made to that shape and is now situated in the form of a ring. So the *tattva* is the same, but the qualities that *tattva* imbibes, it starts expressing in that way. In this way, the diversity that we are seeing is only because of possessing these varied *guṇa*'s (qualities). Otherwise, it is only one *tattva* (element) that in expression becomes this diversity by adopting these different qualities. Thus that **one** *tattva* in expression is this **diversity**. Then the mantra is mentioning the names of these three

states, they are *Akar*, *Ukar*, and *Makar*. First is waking, second is dreaming, and then deep sleep. The *ātmā* first awoke and intended this world. By imbibing that imagination, according to that intent, it became the creation or more accurately metamorphosed into the form of this world. In this way, the creator himself became the creation. Thus the maker itself has become the making. *Brahma* itself has become the universe. **That** became **this**. Just as the seed itself becomes a tree in the same way, this *Onkāra* or *ātmā* has become this world. *Onkāra* or *Brahma* or *ātmā* is the seed of the tree which is the **world** now and the world is the tree of the seed which is *ātmā*. Just as a seed leaves its seed form and becomes a tree, in the same way, *Brahma* also leaves its **being** form and becomes the world. Now *Brahma* is situated in the form of this world. Just as many new seeds emerge as the tree matures, in the same way, many living beings including human beings emerge in the material world. Just as nature further develops based on these new seeds, in the same way, any further manifestation will primarily be shaped by human actions. This is because human is the ultimate manifestation of this process and can will. Any further manifestation in this world now depends only on the natural laws and human will, action, and knowledge. Now humans shape this world as the most developed form of consciousness, and a lot will depend on his will, action, and knowledge. So this is the whole journey from **one** to **many**, the manifestation of this world with diversity. Just as the complete blueprint of the tree is latent in the seed or we can say that the drive to become a tree is inherent in it, in the same way, the purpose is also coded in this consciousness according to which it keeps trying to manifest itself. And that purpose is to get the desired happiness. Now further in this *upaniṣad*, the result of the knowledge of these states has also been mentioned. It says that if the knowledge of these states of consciousness is acquired then there will be some results of this knowledge. Any knowledge or action is only to bring some result which is also the purpose of life, otherwise, there will be no point in the whole process. *Cētana* always wants to derive happiness for which he engages in the process of knowledge, action, and

enjoyment. These are the only means for *cētana* to experience happiness. So the self indulges in the knowledge of these states with the intent to experience happiness.

...

Result of the knowledge of these states

Now further this *upaniṣad* points towards the benefits of this self-knowledge to society. Every process in this world has outcomes and those outcomes are according to certain causal factors. Every process has some purpose and meaning. That is why every piece of knowledge has some significance or the other. Usually, people believe that when enlightenment happens all individual goals of the ego end and all seeking disappears, as if the story of your life is concluded and that it is just a matter of time soul shall attain *nirvāṇa* or *mōkṣa*. On the contrary in the world where we live, the best possibilities of life begin after knowledge, isn't it? So what is the point of such enlightenment which can't be put to use to solve the world's problems where we are living?

Usually, after acquiring knowledge, the work can be done correctly according to knowledge and its desired result will come in the right way, and it will be enjoyed in the right way. Life in the state of ignorance is full of chances. The outcome of your actions can be either happiness or sorrow, and its occurrence remains uncertain. It is not known what will be the outcome of a certain choice. Sometimes engaging in actions that are typically perceived as virtuous can result in suffering, while at other times, engaging in actions that are generally regarded as immoral can bring about joy. In this regard, the concept of good or bad karma is simply the guidance our elders provide us, labeling certain actions as good and others as evil.

But after gaining knowledge there is a certainty about your choices and only the desired outcome of the action happens. We all want that the outcome should be according to the intended goal for which we do any work. Surely the intended result should come from established practices that we follow in our day-to-day life. From this perspective, it can be argued

that a fulfilling life truly begins once knowledge is obtained. That is why in human society schools are designed for imparting knowledge to the child so that everyone may acquire knowledge before they become young adults. If a child becomes an adult without basic education then he will do any right or wrong action due to which he will suffer and other people will also experience suffering which none of us want. So it shocks me if someone says that “You have only the right to actions but never to the fruits of your action. They say “Let not the fruits of action be your motive, nor let your attachment be to inaction.” I consider such teachings wrong.

If we observe nature, we will find “**as the seed so the fruit**”. There can be some effects due to variations in the environment, but it does not happen that a mango seed is sown and grows to become a guava tree. Only mango trees will grow out of mango seeds. Yes, due to the variation in soil and climate, there can be some differences in the quality of mango trees that grow in different places, but all the trees will be of mango essentially.

It is also true that we do not do any work without the desire of the fruit, and can't even do it. How can any *karma* arise from us without desire or need? It is not possible at all. Why would the thought of doing any action arise in us without desire or necessity? It will never happen. The desire for happiness never goes away from us no matter how hard we try. It is also obvious that even if it were possible, what would be the justification for doing work without any desire for its fruit? What would be the justification for doing an unnecessary deed or action? It would imply one is living without any purpose. We can use the word purpose or we can call it the fruit of our actions, the meaning is the same. The purpose of life is to get happiness and don't we all want happiness as a fruit? If the result of our actions is not happiness, then what is the point of doing any work? Life itself would be futile and unsuccessful if there is no happiness in life. Without happiness what is the rationale of such a big universe for us? There would be no rationale and no significance.

Such a big universe with organized structures and if you don't get the desired fruit of your actions in it, then what is the meaning of such a big arrangement? It will be like much ado about nothing. It will be like you dug an entire mountain and you didn't even find a mouse. It will feel as if we have been cheated. The idea that we have no ownership over the fruits of our actions occurs in a state of ignorance. In the absence of knowledge, humans are bound to say "brother, just do your work and don't even think about the result. We have the right only to action, not on the fruit of our actions". But if we look at those topics about which we know, this approach is discarded by us and we realize that we do have ownership over the outcomes.

Karma is intentionally done only for a certain result. Even a child does not do any work without expectation of fruit. In any case, it is also advised to act after thinking because we should not do any act mindlessly, which will result in pain and suffering. It means that before doing any work, we should think and ponder what outcome we want from the work that we are going to do. If there is no determination about the outcome, then all the efforts will be chances that we have taken, would it not? Suppose someone is thirsty and he starts eating wood. You ask this person why are you eating wood, and he replies that "brother, I am thirsty, so I am doing the work of eating wood, so that my thirst may be quenched". What would you say in such a situation? Would you say "brother, keep at it, someday you will get the fruits of your actions, if not in this life then in the next life? Don't know which deed can quench your thirst? You have freedom only in action, not in its fruit!" This is an extreme example to highlight the impracticality of such advice floating in society, which glorifies the uncertainty and unpredictability of life in the absence of a systemic solution to the challenges of life. Many spiritual teachers glorify that we must accept the unpredictability of life and accept whatever happens. This is wrong advice which has negative consequences in society. This makes humans timid and not the prime actors who can manage this world for desired outcomes.

It destroys their *īśvaratva*. So before doing any work, if we get the knowledge related to it, then we know by which process, the desired outcome will arise. For example, thirst is quenched by the process of drinking water. If we have this knowledge, then as we feel thirsty, we will directly take water and drink it and quench our thirst. That means a desired result will be attained. One such result will be obtained which we had already decided before doing, which is to quench the thirst.

If a man does not know and own the outcome of his actions, it would imply that man will not be responsible for any of his actions. Then no person will be able to say to another person, “brother, why did you do such a bad deed”. Because whether the action is good or bad depends on its result. If good results come then good deeds and if bad results come then bad deeds. Now, the man who committed those acts will say, “look, brother, I have no right to the fruit of my actions. So how can I take responsibility for my actions whichever might have brought you happiness or sorrow?”

Leave aside another human being, no human being will be able to take responsibility for his happiness or sorrow or any of his actions, even for himself. Doing *karma* will be left alone in his hands, which he will do. Now, whatever the result may come, everyone will have to face that consequence. Whimsical notions will prevail in society and people will do whatever they feel like. Also, we will not know that the results we are getting are due to which *karma*, what we did now or what we did earlier in this life, or what we did in the previous life. After all, the fruit that we are experiencing now is the fruit of which *karma* and of whose *karma*, mine or someone else's? Or does any action have any fruit at all? Nothing can be known and no one can be held accountable.

Can we hold an ignorant person responsible for any of his actions? Just as small children do any deed and we don't consider them responsible for any deed done by them because they are innocent, similarly, we will have to treat every individual.

If we declare a human being innocent, then we will not be able to hold him responsible for any of his deeds. Then whatever fruit comes, everyone will be bound to face it without question. From my understanding, no human would want such a world where we do not have prior knowledge about any *karma* and its outcomes. Also, no sane person wishes to live in a world where we don't have the option of acquiring knowledge related to that area of work.

Many people say in the name of the scriptures that they have rights only to their actions and not to their fruits. Now tell me, when we don't have any right to the fruit, then why would we do our work? And for what purpose would you take education? Why would you try to become intelligent? What would be the meaning of becoming intelligent? For what do we do so much upheaval in life, if we do not have any right to any fruit? And if we look carefully, then where is our right to action? Are we all getting to do what we want to do? Someone wants to do the work of a teacher, but he has to do farming work or some business work or something else which he does not want to do. Even sometimes one is forced to commit theft or criminal acts due to dire circumstances in his life. And people are saying in the name of the scriptures that we have a right to our actions.

So the situation has become such that neither we have any right to *karma* nor we have any right to its fruit. It seems that we do not have any rights at all. Yes, war is the right we have and we can fight whenever we want to. Especially if we feel that we are stronger than the person in front of us. Such is our state. So I was trying to highlight the state of our understanding in philosophical matters and wish to convey that there is a dire need to examine our understanding afresh.

Most of the scriptures are full of contradictions. Instead of giving us knowledge, they are giving us only and only misconceptions that create confusion. At present, only 1 percent of the people have the right to 82 percent of the wealth in this world. *Karma* is being done by all the people and the fruits are going to only these 1 percent of people.

This is the whole knowledge or the whole essence of our scriptures and scholarly books. This is the whole result and the summary of human development in knowledge, right in front of us.

Each one of us has arrived here in this world, to live life per our desires. We should get education, work, enjoyment, and rest according to our wishes. When our life moves according to our choices and knowledge, it gives us happiness and satisfaction which we all want in our life. So when we all have the same objective and if it is being understood that only by collective participation this objective can be achieved, then why don't we all come together and achieve this objective? Who's stopping us? Isn't our same culture stopping us, which we have adopted for such a long time and still we haven't been able to experience a life filled with maximum happiness? Nor have we been able to be free from sorrows. This culture of ours does not even give us the right to the fruits. It gives us only the right to work. And they don't even give you the right to work. They just write in the law books or constitution that we have the right to choose our work. In reality, many citizens do not even have employment. Now tell me what is the use of such scriptures or cultures or constitutions in our life? What is the use of such philosophy in our life? It is simply nothing. Let us now study the right philosophy of life. So let's find out what results we shall get in life by acquiring knowledge of each state of consciousness.

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Ninth Mantra

9: *Jagarita-sthano vaisvanaro'karah prathama matra.
apteradimatvad-vapnoti ha vai sarvan kamanadisca bhavati
ya evam veda*

Anvaya Transliteration

*jāgaritasthānaḥ vaiśvānaraḥ akāraḥ prathamā mātṛā | (yataḥ) āpteḥ
ādimatvāt vā yaḥ evaṁ veda | saḥ ha vai sarvān kāmān āpnoti | ādi ca
bhavati ||*

The Sound “A” is Waking / Gross:

The Waker ego, *vaiśvānara*, He is A, the first letter, because of Initiality and Pervasiveness; he that knoweth Him for such pervadeth and attaineth all his desires; he becometh the source and first.

i.e.

The field of the waking state is called the *vaiśvānara*, and it is denoted by A, the first letter or sound (of AUM). It is denoted by A, on account of its all-pervasiveness or being the first. The one, who knows it as such, surely attains the fulfillment of all his desires and becomes the first or foremost of all.

The first state of self is talked about in this mantra. This state is referred to as the waking field- *Jāgrta Sthāna* and it is also called the first. The mantra says it is the first because of initiality. Initial means first and we already know the *ādi tattva* i.e. the first element was conscious. There are unconscious and other states of the soul, but it is not the first, it is an after state. Like our waking state will be first and our dream state will be second because we will go to dream only when we are there. If we don't exist, then who will go in dreams? And “**to be**” implies being conscious. It is a different matter whether we shift into the dream state or wish to remain

in a conscious state or go into the rest zone. So, our state of **being** will be called the first or will be called **ādi**. The waking state in this world is called the first state because here the conscious state is naturally attained for a human being right from birth. *Cētana* (conscious) means the one who possesses the ability to desire, to know, to act, to enjoy, which is there in all humans. So in the above context, this is the meaning of **ādi** (first). Once the natural world develops, and a conscious being emerges life is governed by this waking state or place, hence it can be called the first state. This waking state is most important from the point of view of life. The purpose of our life is fulfilled only on this ground of wakefulness. If this state of ours is happy, then the rest of the states will also be happy and healthy. The condition of this first state will determine the condition of the rest of the states. If we are happy in the waking state then we will also be happy in other states and if we are sad in the waking state then we will also be sad in other states. That's why this first state, which is also called the waking state, is most important. Our life starts from this waking state. That's why this state will be referred to as the first.

Some religious people and scriptures say that heaven and hell are somewhere else, i.e. the experience of ultimate bliss and torment happens somewhere else, not in this world. Based on the above mantra of the *upaniṣad*, this does not seem to be true. According to this *mantra*, our waking state is the first and the most important. It means how the condition is here in the waking world will determine the condition of the rest. And we also experience that if our waking world is not satisfactory then our inner world is feeling the impact and gets disturbed, here in this world. There will be as much suffering inside as troublesome the condition of the world is outside. As soon as any of our problems or sorrows here in this waking world go away, then we get a lot of peace inside, we get a lot of happiness, and we start feeling healthy and relieved. Based on this, we can deduce that our internal states are entirely reliant on the condition of the world we experience while awake. That is why it is called the first.

As the condition of the first will be, the rest of the states will also reflect the same. So the culturally awakened state, the wakefulness will be the first.

Thus we can understand that this state is the main one out of all the states of self. After the birth of man, the life of volition starts, and culture begins to emerge. Till the arrival of humans, nature/*prakṛti* (preconceived by the primitive conscious element) operates and continues to operate. It is the creative formulation that is before the arrival of conscious humans. What is nature? For example, a human thinks about the design of a car. So it will be called preconceived or imagined. Then he builds the car according to that spec. So it will be said he is making the car according to the preconceived idea, i.e. this preconceived design is analogous to nature. The car will have a *prakṛti* according to that image. Similarly, the embryonic seed- *ādi tattva* (soul) becomes the tree (material world/universe) according to a preconceived formulation.

So after the establishment of *prakṛti* (nature), when human arrives, *smṛti* (culture) begins and if it is according to *prakṛti* nature then it will be called right, and will not cause pollution. Otherwise, different types of pollution will arise, which then cause sorrow and problems in the life of humans and other living beings. So we study nature so that we can design a culture that is according to nature and does not create an imbalance. Knowledge of life and various sciences is developed for such purposes. Then according to that knowledge, the culture is created and it is adopted.

What is the definition of culture? A well-thought-out culture or *smṛti* is the life management system of humans that utilizes nature in such a way that everyone's happiness is continuously secured and as a result, no pollution is created in nature and the ecosystem is not imbalanced. Studying the gross material world itself will be called knowing the waking state. So the waking world is our waking state. The materialistic aspect of culture is managed by knowing the material world which is to understand the governing laws of

natural sciences. As long as pollution occurs in human civilization and our wishes are not being fulfilled, then it should be understood that the full knowledge of the waking world has not yet been achieved. One should keep trying to know this state and as soon as any new knowledge is discovered, we should immediately upgrade our culture according to that knowledge. This process should continually take place until we get to experience a life of joy and satisfaction. As we begin to live a life of complete happiness and satisfaction then it should be understood that culture has reached the zenith of development, then there will be no need to make further changes to it.

The mantra is calling the first syllable A or *Akār* as per Om. The meaning of *Akār* is A's *kārya* (work), i.e. the work of A. The work of A is this waking state. That is, this state has been created from A itself. This "A" is the basis of this waking state. Further, the mantra is saying that one who knows thus attains all desires. That is, whoever knows this platform of "A" will get such knowledge that all his wishes can be realized. Understand it this way - till the fire was not discovered, life in the absence of fire was full of hardships. All humans must have suffered without it and when the fire was discovered, we can very well understand the happiness it must have brought in life. When any knowledge is discovered, its benefits are not only available to the person who discovered it, but all the people who adopt that discovery start benefitting from it. This mantra is saying that with the knowledge of this waking state i.e. the platform of A, all the wishes of every human being can be fulfilled. We are also seeing that as scientists and researchers are getting more and more knowledge, we are becoming happier and happier. Yes, there are areas about which we do not possess sufficient knowledge yet and because of that, we may not be able to solve many problems in our life. Those challenges will remain until we get the knowledge of that subject and solve the problem. There is a lot of importance of system design in all of this. If the system is good then the speed of research is accelerated and their benefits reach people quickly. This happens when the entire system design and research is in the

right direction, which is for the benefit of people. If the system is not correct, then neither the discoveries happen swiftly nor do their benefits reach the people. The technologies developed and their implementation too is not directed properly toward the comfort of people. So system design is a central topic. The adequacy or inadequacy of socio-economic-political design has positive or negative consequences in every area of our life. The positive effect gives happiness and the negative effect gives sorrow.

For example, we see that every year the farmers bring their crops to the market, and sometimes they get a negligible price for their crops, they get frustrated and throw their crops on the roads as a sign of protest. This often happens and the farmer is also very distressed and sad. Everyone in his house is eagerly waiting for a good sale of their crop. The spouse, children, and aged parents are waiting so that the breadwinner of the family will be able to buy some means of happiness. But when the farmer sits down in the house with his head down, empty-handed without money, then how would the whole family feel? I feel dizzy even thinking about it. They bear that sorrow anyway and some are unable to bear it and even commit suicide. From this example, we can understand why such situations arise. Such is the miserable life in the wrong system. Farmers do not know which crop they should produce, because there is no such planning system so far that farmers can know beforehand how much demand is there for which crop and how many farmers are producing that crop in what quantity. For this reason, sometimes a crop is produced more than the demand and some crop is produced less than the demand. So sometimes the farmers are upset and sometimes the buyers are upset. In the present system, pricing is based on the principle of demand and supply. So sometimes a commodity becomes very expensive and sometimes becomes very cheap. Consumers are troubled by expensive goods and producers are troubled by cheap goods. For this reason, farmers will be found mostly poor in the whole world. For people who do not have agricultural land and do not have any work, their condition is even worse. They survive only by

subsidized ration which they get from the government and are forced to live with the bare minimum. Right now all the cultures that exist in this world are shaped by chance happenings rather than determined by conscious planning. These cultures rely more on destiny rather than on a well-developed process of shaping the world we want to live in. That's why elaborate interpretations of destiny, fate, and divine providence are written in every religious book. And in the majority, they explain how choices made in previous births or the past are responsible for making our lives hell. As if we are not auspicious but inauspicious beings.

Most people are unhappy, and only a few can be happy in some sense. It seems as if we have come with some inexhaustible store of misfortune behind us that is not showing any sign of ending. It seems as if you have committed a crime just by taking birth. It seems as if some God has committed a big mistake by creating this world. It feels as if this is not a place to live but a prison or reformatory for criminals, which has been created by some God and we have to suffer till we find redemption. When you ask anyone, why is it like this, people of all religions start giving irrational explanations. They even say that man cannot fully comprehend all the mysteries of the universe with his limited mind. Now tell me, when humans cannot comprehend, then why do they make such theories about which they do not know anything properly? It seems that all our scriptures are filled with far-fetched justifications for viewing life as an exam, a lot of lectures on how upright humans should be in difficult circumstances but no practical solutions for creating a comfortable, pleasurable life in the world where we live.

The right culture shall not be based on chance and destiny. In the new system, there will be no element such as providence that will decide the happiness and sorrow of all the individuals. Rather, this will be a knowledge-based system in which all our happiness, whether it is the happiness derived from learning, work, consuming pleasures, and relaxation, will be certain, which will keep getting fulfilled as per individual

choice. When I pondered deeply, luck and ignorance seemed synonymous to me. The outcome of actions born out of ignorance lacks certainty. When unhappiness comes, we start saying that this was our fate, it was meant to be. It means that before doing the work, we did not know what would be the result of this work. This means anything can come. So it is because of ignorance that it seems like luck to us. After getting knowledge, the same fate becomes known to us for sure. We know what fruit will come from applying a certain process and when it will come.

For example, if I give you a seed about which you do not know it is of which tree but I have the knowledge of which tree it is. Now you sow that seed and I too do the same. I would know for sure that mango fruits are going to come from that seed but you will depend on *kismet* because you don't know what fruits will come. So this is the difference between knowledge and ignorance. In knowledge the fruits are certain and in ignorance there is destiny. So whoever is seen talking about fate, it should be understood that he is ignorant about the mechanisms shaping the process. He does not know that subject. If for a widely known ailment, a doctor says, "take this medicine, maybe you will get well, maybe not, we will take chances", then we should understand that he is a bogus doctor who has not studied medical science. Otherwise, he will surely say "don't worry, you will get well after taking this medicine". So call it ignorance or call it fate, it is the same thing.

Further, the mantra is saying that by the knowledge of this waking state, one attains all desires. What does this mean? Our wishes can be achieved only when there is a complete and correct arrangement of human affairs, a complete system of human coexistence. Otherwise, we very well know that even kings could not realize all their wishes and could not live a happy meaningful life. In current times the ultra-rich too are not getting all their wishes fulfilled even when they do not have a shortage of money. If we think about all these things carefully, then it will be clear that only a complete system can fulfill all the wishes of all and when there is the establishment

of such a well-designed system then everyone's aspiration for a happy life can manifest in reality. It will not be a system where few are rich and they too feel helpless to live a life of their choice. It won't be as pathetic as today. All the people who will choose to live in that new system will be able to live a life of their choice.

Some say that human desires are infinite and that material wants shall remain insatiable. The scriptures as well as some philosophical texts directly or indirectly say that natural resources are limited and man's desires are infinite, his greed has no end! You can easily understand that if desires were truly infinite and part of our nature, they would never be fulfilled, we would never have experienced satisfaction and the pursuit of meaningful goals could not have existed. Whatever has a beginning in this world also has an end. Nothing is infinite here. When the man himself has a beginning and end, then how can his desires be infinite?

There exists such a vast universe whose bounds are unknown, yet it appears to the authors of such scriptures that the world has scarce resources. On the contrary, the man who has a definite beginning and end, his desires appear infinite to the author of such scripture! I did not understand such a conclusion of theirs. There are religious texts which do state that God is kind, benevolent, and merciful and has created a bountiful nature but man's greed has destroyed this world. On one hand, the author is saying nature is bountiful and on the other hand, he implies nature is not bountiful enough to serve the greed of man. I wonder from whose perspective he states that resources are plenty and from whose perspective resources are falling short? Shouldn't a human himself decide what is in abundance and what is not as per his desire? Is nature bountiful or it falls short of human appetite? What is the truth? Is his mind not emerging from the same finite nature? If you ask the people who quote and know these religious texts, they say "accept such a conclusion, it is not a matter of reason but a matter of faith". Brother, if it is a matter of faith, then why not believe that natural resources are

infinite and man's desires are few? The fact of the matter is that resources are plenty. If there is mismanagement then surely resources would fall short and people would fight for power over those resources. On the other hand, if there is a proper system of management then everybody's desires can be satiated and power over others would have no use.

Surprisingly, economics is also built on the same philosophy that man's desires are infinite and resources are scarce! The outcome of such a belief was bound to emerge as a competitive framework of economics, in which every commodity has a cost. The result of this competitive framework is most human beings on earth struggle for basic food, water, and shelter. On one hand, religionists say that this world is a marvelous creation of God and on the other hand, they also emphasize that life shall remain an eternal struggle. I am very surprised at such beliefs!!

Most humans are living on the bare minimum and yet human is termed greedy. Also, I wonder why these religions are harping that these difficult times are the result of *karma* from our past lives. Why aren't they telling people, "*brothers, our creator could only create a world in which our appetite would exceed the available resources? It seems a very small world has been created and our lord is so poor that he can't create possibilities for all and thus everyone will have to face struggles in life, difficult circumstances and compete with others*". Can they declare this to the people? We should have a deep discussion on all these beliefs.

According to my research, any belief whether it is right or wrong fundamentally affects our life. If the belief is not correct, then the outcome will be painful, this is also certain. Here when I am talking about knowledge of the waking state, I mean knowledge at the societal level and not that of any particular individual. The mantra does not mean that any person who is wise alone will become happy and others who are not knowledgeable will remain in sorrow. Surely any philosophical or scientific knowledge is discovered by any

individual or group but after discovery, they become the heritage of society. With any philosophical wisdom and science, the whole society is benefitted and not just the person who discovers it. It depends on the prevalent system after the discovery of any knowledge when its benefits reach people, or how many people it reaches.

So this *upaniṣad* is also not only talking about the benefits of this knowledge at an individual level but also the benefits to the entire society. This *upaniṣad* talks about the *ātmā*. It is said in the very first verse of this *upaniṣad* that whatever there is, it is the *ātmā* alone. So in this way, *upaniṣad* is talking about every being. This is the style of *upaniṣadic* writing which is to convey wisdom in a very concise way, in the way of an aphorism. One has to decode it very carefully.

When it is said that whoever knows this awakened state, all his wishes will be fulfilled, then we should take it to mean that the whole society will be benefited from the knowledge discovered by that one person, not that every man should rediscover the same knowledge for himself. If everybody has to be a light unto themselves then every being will search again and again for the already discovered knowledge which is pointless. We also have the experience that whatever knowledge and science our scientists have discovered so far, benefits the majority and sometimes the entire world. For example, many medicines, agricultural discoveries, television, mobile, automobile, machinery, many types of food, clothes, computers, watches, etc. have been devised in millions. All these discoveries and inventions have been made by a few people but everyone is taking the benefits.

Similarly, more discoveries will continue to happen in the future and everyone will get their benefit. If there is full support of society in these searches, then they will happen more quickly. Till now even the research in *ādibhautik vijñāna*-(Science of material plane, natural sciences) continues and the knowledge of the waking state has not yet been fully realized.

Scientists are continuously engaged to decode the working of nature. Most importantly, if we all understand that this wakefulness is the first and main state, then we can avoid many imaginary heavens, hell, salvation, *nirvāṇa*, reincarnation, ghosts, etc., and spend our time in the right and meaningful direction. By applying ourselves in this direction everyone can become maximum happy soon in this world where we are living.

According to this *mantra*, life can be lived in a way in which there is continuous fulfillment of wishes. There is one more aspect of the *mantra* that we should ponder upon very carefully because it has a very significant meaning, rather it is the start of all meanings. Most of the prevalent philosophies and most spiritual teachers tell us not to indulge in desires as they are the cause of bondage. They say desires will not let you be free, do not be indulgent, your spiritual journey will not progress, and desires are the cause of all suffering. If you revel in the desires of the world there will be no attainment of salvation etc. We very well know they have been preaching like this for ages. You were born here to prove your love to god, other than this you should not make any wish here, otherwise, it will be considered as *kufṛ*, i.e. it will be a crime in the eyes of Allah, say the followers of the Quran. Overall almost all the gurus, all the religions, to a greater or lesser degree consider worldly desires as the pursuit of lesser mortals and consider a path of penance, sacrifice, and renunciation as the higher goal of life.

On the contrary, from this mantra of *māṇḍūkya upaniṣad*, we can understand that desires are the main thing in this waking state. If desires are removed from the waking state, then there will be no meaning left in being conscious. You think about it and see that if the right to desire or wish is taken away from you, will there be any justification for your life? Will you be able to experience any meaning in such a life? Would such a life be distinguishable from slavery, where someone else dictates your desires and you are compelled to live solely according to their commands?

What else can you experience other than slavery from such a life? And if the faculty to desire is removed from all the conscious beings, then will any being be able to live or move? Is any movement possible anywhere without desire? Because when one conscious being wishes and orders another conscious being, if the other does not accept such an order or does not consider itself bound, then will the desire of the first conscious convert into any form of action or will there be any movement in the direction of fulfilling the wish? This means that no motion is possible without desire in any consciousness. And then no life is even possible. That is, no life is possible without desire. Any consciousness without desire has no meaning. Call it consciousness, call it desire, call it life, call it direction, call it purpose, these are all the same thing.

And did the givers of these scriptures write or utter these teachings without any desire? The preachers of these religious books also give sermons, are they doing these activities without any desire? Do they eat food without any desire? Do they travel to various places without any desire? It appears their life is full of contradictions at every step. If you ask them, they excuse themselves by saying that they believe there are some mystical truths beyond intellect. This implies they are only trying to follow these scriptures but all this is beyond their understanding too. In other words, these people are trying to follow these scriptures in ignorance without knowing them properly. It is surprising that they call the truth of life beyond intellect and yet call it knowledge as well as consider themselves wise while their life is full of various contradictions. So we all need to think again and such reflection is needed until this matter is not beyond the intellect but within our intellect i.e. research is needed until it becomes our knowledge and we can give full explanations.

From what we have discussed so far, it can be concluded that desires are not the reason for bondage but the reason for life, the meaning of life. It is synonymous with being conscious. So we need to correct our philosophies fundamentally and after much research, I am trying to bring about the same.

Those of you who find this effort of mine correct, help me in this goal so that the right philosophy of life can be established forever in human society, and may all of us and all the coming living beings be always happy, which is the goal of life. Those who do not agree with my findings should also try their best to convince me so that I also do not waste my time in this work, which implies they should enlighten me with their knowledge and their findings. In this process either I will understand your knowledge or you will be able to understand these findings of mine. Overall there should be unanimity of the majority so that we can move in the same direction and achieve whatever the goal is.

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Tenth Mantra

10: Svapna-stahnas taijasa ukaro dvitiya matrotkarshadu-ubhayatvad- votkarsati ha vai jnana-santatim samanasca bhavati nasyabrahmavit kule bhavati ya evam veda

Anvaya Transliteration

**svapnasthānaḥ taijasaḥ ukāraḥ dvitīyā mātṛā| utkarṣāt ubhayatvāt vā|
yaḥ evaṁ veda (saḥ) jñānasantatim utarṣati| samānaḥ bhavati| asya
kule abrahmavit na bhavati ||**

The Sound “U” is Dreaming / Subtle:

The Dreamer, *taijasa*, the inhabitant in luminous Mind, he is U, the second letter, on account of superiority, or on account of being middle; he that knoweth him for such, advanceth the bounds of his knowledge and riseth above difference; and none who is not a knower of *brahma* is born in his family.

In this mantra, the second state of self is explained, which is our dream state. The place in which the dream occurs due to *taijasa utkarṣa* and *madhyavartitva* i.e. the second syllable becomes *Ukār*. The mantra is saying that the dreamer is *taijasa*. Let us understand this *taijasa* first. *Taijasa* means the light which, when projected in one place, becomes a visible form, we also know this by the name *tēja*. *Taijasa* means that whatever we experience in the dream state is in the form of light, i.e. in the form of knowledge. One meaning of *tēja* is also knowledge and the experienter of *tēja* is known as *taijasa*. Just as the objects in the waking state are made up of the gross five elements, similarly the objects in the dream are made up of the subtle five elements. So this subtle form is known as *taijasa*. For example, one experiences all the tastes, etc. from the food eaten in the dream, but it does not get realized in the physical body. If we eat gross food in the waking state, then along with taste, there is the realization of that food in the gross body as well. So from this difference, we can understand

the difference between subtle and gross here. Experiences are in both states but the realization is only in the waking place. Yes, there is no difference in some subjects, such as whether we see dance in a dream or whether we see it in a waking state, it is the same thing because no gross substance goes inside our body like food. From this, we can also understand that this place of dreams is the place of knowledge. In this place, we have only knowledge, which is the field of subtle. There is no physical realization in the physical body. This means when we execute any process of knowledge even in the waking state, then we are using this dream space only.

Now, if we dance, there will be a difference in the results of the dance performed in the waking state and the dream. The difference will be that in the dance performed in the dream, our physical hands and legs will not take any part in it. So this will not bring those effects to our physical body which would have come if we had danced with the entire physical body. There will be some minor temporary differences but they will not be of any special consequence. For example, our heart rate may increase depending upon the activity in the dream but this will not be the same as when dancing with the entire body in the waking state, which results in shapeliness, health, and rhythm emerging in the body. In this way, we can understand what is the relation as well as the difference between waking and dream state. Both stages have their functions and both stages influence each other in their way. We will try to understand what are the functions or uses of *taijasa*.

The mantra is further saying that due to *taijasa utkarṣa* and *madhyavaritva*, the second degree is *Ukāṛ*. The letter U: is, as it were, superior to A; similarly *taijasa* is superior to *Viśva*. Another common feature is the letter U is in between the letters A and M. Similarly *taijasa* is in between the waking (*Viśva*) and sleep (*Prājña*) states. The knowledge (of the knower of this identity) is always on the increase, i.e., his power of knowing increases considerably. Here we try to understand the meaning of *Utkarsh*. *Utkarsh* means progress or rise. At the time of birth in the state of wakefulness, we have

zero or minimum state of knowledge. From then onwards knowledge progressively rises. We also know from our own experience that when there is a rise in our knowledge, it also leads to the prosperity of our waking place. If we are weak in knowledge then we remain poor and if our knowledge is more then we become prosperous. In the absence of knowledge, even if we possess all the resources, we are not able to get happiness from it. For example, when man did not know about fire, it was not that fire was not there in the form of a resource. The fire was there but due to a lack of knowledge of it, the man was not able to utilize the resources to create fire and be happy. When the knowledge of fire was gained then man started to feel happy by using it. Our happiness started to increase as knowledge developed and it is happening even today. We all know that we get all the knowledge only because of the faculty of *anṭhakaṛaṇa* (inner instrument). Out of the four instruments of *anṭhakaṛaṇa* dream state is the place of *mana* (mind) and *buddhi* (intellect). The *Aham* (ego) and the *citta* (memory) are situated on this platform of sleep state and in the fourth state i.e. *turīya* everything becomes unmanifest.

In the fourth nothing remains from the consciousness aspect. The *Aham* (ego) thinks and contemplates a subject through the *mana* (mind) and after contemplation, it reaches some conclusion through the *buddhi* (intellect) and stores these conclusions in *citta* (memory). Then he uses these conclusions in life when necessary from time to time.

Further, the mantra is saying that the one who knows this dream state advances the bounds of his knowledge which the mantra refers to as *jñānasantati*. Here *jñānasantati* means the knowledge offspring which implies that knowledge produces space for additional knowledge gain and in this sense, the mantra says the one who knows such creates descendants i.e. knowledge offspring. We acquire knowledge one after the other and keep advancing our understanding of the world according to our interests and needs. The person, who knows the glory of knowledge in life, makes such arrangements so that the tradition of knowledge continues.

That is why he who knows such establishes schools through which knowledge keeps on passing from one human being to another. It keeps on passing from one generation to another and keeps increasing. We organize the research facilities and perform documentation of knowledge. Why do we do this? We do this because we know that knowledge is the key to happiness and ignorance is the cause of suffering. So the person who knows such arranges for the management of knowledge in this waking state, in society.

We should always remember that the waking state is the main state. Whatever we do, the importance of the state of wakefulness remains in it. This waking state is a collective space and all other states of self are in individual space. If you have any knowledge and you do not pass it on to anyone in the waking world, it will be lost when you die. If you pass on your knowledge to someone in the waking state or document it, it remains available in the world of wakefulness and everyone continues to take advantage of it as we need all the knowledge for creating happiness in our life.

If we are in a state of complete happiness in this waking state, then we experience happiness in our dream and deep sleep states too. So the importance of the waking state is paramount from this point of view. That's why whosoever possesses knowledge should make it available in this waking state for others. Knowledge should not be kept hidden. Keeping any knowledge hidden is like a crime. That man along with himself is depriving everyone else of the happiness that comes from that knowledge.

Further, the mantra is saying that the person who knows this dream state recognizes everyone as equals. He gives everyone equal importance because he has the realization that the **one** primordial element has become **many** and every being has the same ultimate purpose. All of us cannot be happy without everyone's cooperation, so everyone has equal rights. And he also knows that if he does not treat everyone equally, it will only create misery in society.

This misery and suffering to a greater or lesser degree can arrive at any time in his life or in the lives of his loved ones which no wise person would want. He knows he cannot remain unaffected by society's problems. He realizes how all of us are interrelated and interdependent. For this reason, he is filled with equal feelings toward all. Analogously, just as the wheel in a chariot holds significance, the small nail that secures the wheel at its center is equally crucial. It means that any human being, no matter what qualification he has or no matter what cooperation he gives in society, should be considered of equal importance and he should have equal rights in practice. If everyone's rights are equal then only there is a possibility of maximum happiness. If there is inequality of rights in society, then surely there will be unhappiness to the same degree. It cannot be avoided and because of this knowledge, such a person sees everyone with equal respect because like everyone else, he also wants to be maximum happy and the only way to be happy is that everyone gets equal respect in this waking place. To understand this more deeply, you must read my first book "The Complete Solution- A new socio-economic-political system".

Let's reflect upon the topic of equality in society. Equality means equal value or worth of all people in this waking place. Why is it necessary? Take any society where there are economic classes such as our world today. As per OXFAM wealth inequality reports, the super-rich class (1 percent of the population) has 80 percent of the total wealth, upper middle class (15 percent of the population) has 10 percent of the total wealth. The middle class (30 percent of the population) has 5 percent of the total wealth and the rest of the poor class (54 percent of the population) has only 5 percent of the total wealth. Now let us investigate what are the consequences due to so much economic inequality. We know that at the very least all citizens want facilities in life where they feel secure and satisfied, and members of their families also feel secure and satisfied. This is possible only when we all have access to all those *viṣaya's* (subjects) from which we derive comforts and pleasures.

Now, this is also a fact that as per today's economic system, many subjects of pleasure i.e. products and services are within our reach only if we possess monetary wealth. Those who have less wealth will be able to get only a few comforts and those who have more wealth will be able to get more comforts, luxuries, and facilities. Those who do not have money at all, will not be able to avail even a single economic commodity. Now when only 1 percent of the people will have 80 percent of the total wealth, then it can be understood that only 1 percent of the people will be able to get the *viṣaya*'s according to their interest. The rest of the 99 percent will not be able to avail the subjects of pleasure as per their wish. Now those who will not be able to avail *viṣaya*'s according to their interest will think about some other means by which they can get some more money. The journey of all crimes begins with these other types of measures. These other measures are the ones that the prevailing system considers unlawful such as kidnapping, theft, corruption, scamming, robbery, murder, violence, abuse, etc. These are ways to get more and more money or in other words measures to get access to more and more subjects of pleasure so that whenever they desire, they can be happy by consuming that subject of pleasure.

What happens now is that an atmosphere of greed and fear is created in the entire society. Whether they are rich or poor, all are bound to live in an environment of greed, fear, and insecurity. Wealthy people do get comforts, but along with this, they also constantly have the fear of being killed, losing their wealth, being robbed, losing their relationship, losing their hold on the market, etc. due to which they are not able to avail happiness of the *viṣaya*'s properly. They remain in anxiety even if they possess many luxuries. On the other hand, for those people who do not even get the basic comforts, their life is hellish. In such chaos, neither the rich nor the poor can be happy. Thus our life experience is such that it appears to lack any sense and meaning. Thus man sets out in search of happiness elsewhere, other than this world. Some become monks, and some become a devotee of an imaginary God and start waiting for God to be pleased and grant access to his

paradise. A paradise where there will be unending bliss and it is sometimes referred to as *Ānanda*. While *Ānanda* truly means the absence of *sukha* and *dukha* of the world. It does not imply that there is any other type of enjoyment that we don't know of. But people usually understand *Ānanda* as some kind of mystical, unexplainable, never-ending, spiritual joy and keep on worshipping God or try to attain *samādhi*, etc. to realize their true nature of never ending bliss. Due to such an orientation towards seeking the joy of another world, they even stop making educated efforts to resolve matters in this world which leads to even more miseries. In the hope that one day there will be grace, one day there will be unending bliss, in such a hope, day and night one keeps trying hard through prayers, worship, and spiritual practice. The poor people keep on their effort to get money in the hope that one day they will be happy when the money comes. The rich feel that having wealth does bring some comfort but also a lot of stress and anxiety which results in suffering. When there is stress and competition how can anybody experience happiness properly?

When life is filled with constant struggle even the rich begin to feel that material wealth is not the solution. They too go on the path of this spirituality sooner or later and keep preaching to others all their life that there is no happiness in money and material pleasures. They begin to speak that love and respect do not come from money and thus money is not the main thing in life etc. Some people even agree with these people thinking on a logical basis that if such a rich man is saying it must be true. But even after all this commentary, not a single person's desire for seeking happiness ends. If not in this world, then in some other world, but everybody wants happiness, that too continuously without any hindrance.

We also see that people are giving up on the possibility that we can live happily in this world and therefore hope of happiness is diminishing in this world. Almost all our previous philosophies are giving such teachings that there is nothing but sorrow in this world and they ask us to seek our way back to our real home. They emphasize that here in this world

happiness is a mirage, an illusion. Some philosophies are even saying that this world itself is an illusion, it is *Māyā*. They say- “*This world is visible to us but actually, it is not there as we are in ignorance*”. On the other end of the spectrum, some philosophies are of the view that the self is an illusion, a phantom that is an emergent phenomenon due to the physical processes taking place in this body. But when I searched I found that it is not an accurate explanation of life and the world. Most importantly, one can be completely happy even in this world which is continuously changing. The only requirement is a correct system, which I have developed and written about as well. By studying the design of such a system, you too will reach the same conclusion very easily. You can study this new system in my book 'The Complete Solution- A new socio-economic-political system'. If we implement the system mentioned in the book then human life can be free from suffering and shall be filled with happiness. We all would be able to live a life of our interest and choice.

In the above example, having money brings happiness, but due to the non-availability of money equally with others, unhappiness also comes into our life. Therefore, due to this knowledge of economic inequality or in other words unequal valuation of the market which trickles down to all our relationships, sorrows arise in society. So for this reason whoever is wise will only talk about equality for all. Such a wise person will treat every human equally. A behavior that values humans unequally, where one human is treated as higher/superior and the other is treated as lower/inferior only creates problems in harmonious coexistence and any wise man would prefer to create solutions and not problems.

In the end, this mantra is saying that no human being in his clan will be bereft of *Brahma jñāna*. So it is true that if all students are taught about *Brahma* through school, in the form of academic knowledge, then all human beings will know *Brahma* through general education by the time their schooling is complete. And the one who aspires to acquire specialized knowledge will also be able to know or experience easily if he

has such a desire. Such specialized knowledge shall be provided in universities. For example, even today almost all people are familiar with the knowledge of mobile and if someone wants to know this technology more deeply, then he also gets to know it by taking a specialized course. Knowledge is available in the institutions it is simply a matter of interest and will. In the context of the above mantra, *Brahma jñāna* means general education on *Brahma jñāna* not specialized education on *Brahma jñāna*. So everyone will have general knowledge of *Brahma* in that system. You can say commonly all will be *Brahma jñānis* in that society. Everyone will know what *Brahma* is, what the purpose of this world is, what life is according to *Brahma* etc. People would be living according to that knowledge naturally and not because they should live accordingly as if it is a moral imposition but because they are feeling happy in living that way. They always wanted to live according to the truth of *Brahma*. Such a life would be manifesting as a result of that system, which I have referred to earlier.

If we establish this system, then all these results will come automatically which I am mentioning here. So we must have understood that the place of dreams is especially the place of knowledge. The more the mind and intellect develop, the more beautiful this dream platform will develop and the more it will contribute to designing the waking place happier. So it is good to be thoughtful and we should be reflective. The more this dream state is developed, the more thoughtful we become. With the development of this place, our imagination power, the power to think, the power to derive conclusions, etc. will flourish. This state can be easily developed through education.

The kind of education and education system there is accordingly we have our dream state. So, as much as the mind and intellect develop, our dream platform will get shaped accordingly and also our waking state will materialize according to our capacities of dream state. The final result of all types of development is received by us in the form of happiness or sorrow in the waking state. We must remember

that all the states are related to each other and influence each other. How the condition of the outer world is i.e. how your waking state is, will affect all the inside conditions, and the internal states which in turn, will affect the external waking state. As a result, we will experience sorrow or happiness. So we have to develop all the states properly and for this reason, an education system is required so that as the child grows up he develops from inside and outside as much as possible for him. So that he can live his whole life happily according to his wish and not become the reason for someone else's sorrow but becomes the reason for happiness all around. He naturally cooperates in the happiness of others. The conclusion that emerges from the above elaboration is that this dream state is the place of knowledge especially. We cannot develop even the waking state without elevating our knowledge of it. We should remember this thing.

So the level of philosophical wisdom and science present in civilization depends on the right development of this dream platform. One more thing that should be kept in mind is that aim of life is to be happy and not to become knowledgeable. Those who are interested in knowledge growth or who get happiness from knowledge pursuits they should especially tread the path of research or cooperate in its development. We should not push everyone to grow in knowledge, not everyone should engage in this direction. This will create sorrow for those who are not interested in knowledge activities. Due to their unhappiness, they shall not behave properly with others which in turn creates situations for those who are research-oriented to turn unhappy. So everything in society should be interest-based. Be it knowledge, employment, enjoyment, etc., anything at all.

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Eleventh Mantra

11: *Sushupta-sthnaḥ prajño makras tritiya mtr miterapiter
va minoti ha va idam sarvam-apitisca bhavati ya evaṁ veda*

Anvaya Transliteration

suṣuptasthānaḥ prājñaḥ tṛtīyā mātṛā makāraḥ| miteḥ apīteḥ vā yaḥ

evaṁ veda (saḥ) ha vai idaṁ minoti| apītiḥ ca bhavati ||

The Sound “M” is Deep Sleep / Causal:

The Sleeper, *Prājña*, the Lord of Wisdom, He is M, the third letter, because of Measure and Finality. It is denoted by M, on account of being the limit of all and being the state of dissolution. He that knoweth Him for such measureth with himself the Universe (i.e he gets the knowledge of universe) and it contains the other two and is that from which the other two emerge, and into they recede or merge (i.e. He who knows this can measure all and to comprehend all within himself). One who knows this identity of *Prājña* or M knows the cause and limit of the world of all things and beings and becomes this state where everything appears and dissolves.

Three words are relevant to the platform of deep sleep i.e. *suṣupti* state- *prājña*, *māna*, and *laya*. *Prājña* means the knower or the one who acquires knowledge. It can also mean the one who is endowed with prior knowledge. *Māna* means knowing the usefulness of whatever exists here. This means knowledge of self and the relevance of the world. Self in this context refers to the living world and the material world which is useful for the living world. *Laya* means to immerse in it which implies the knower becomes according to the knowledge. The knower gives expression according to the knowledge he holds or in other words the wise person starts living life according to the knowledge he has accepted. He lives that knowledge that resides in him. It means that *laya* itself becomes the residence of that knowledgeable person. That is, the knower after knowing the usefulness of that object

assimilates, utilizes that object, is happy and satisfied with it, and at this juncture, the series is completed which started from the knower. The series gets completed on *laya* or state of immersion. For example, we make a wish and then it is fulfilled. Suppose we had the desire to eat food and then the food became available to us. Now we eat that food and get immersed in that. In this example, we are *prājña*, food is *māna*, and when *prājña* consumes that food, it reaches a state of *laya*. This means *prājña* accepted the *māna* or *prājña* merged in that *māna* and attained *laya*. The above mantra is explaining this very concept.

Now in the above example, I explained to you a local happening. Now if we elaborate on this point that whoever knows this world i.e. knows its importance or understands what the value of this world is, gets immersed in that value. Here, call it importance or call it *māna*, it is the same thing. The importance of an object is its value, its *māna*. Similarly, he also gets to know himself, why he is in this world, and what is his purpose in this world. Also, we are to each other the world. As I am the world for others and others are the world for me. We are dependent upon each other, we need others and they hold value for us. They are *māna* for us. After knowing all this knowledge, the place of the knower becomes *laya*, this is what this mantra is saying. In conclusion, we can say that whoever is the knower of the *ātmā*, i.e. of self will become that knowledge which implies he will behave based on that knowledge. His behavior will also be a test of his knowledge. The way a person is behaving by that his knowledge will be revealed. Now if a person says that he is self-realized and lives life like a self-ignorant person, then it will be known that that person is telling a lie. Many in the world today declare that they are self-realized yet when they behave it is evident that they do not care about the suffering of others, they do not give value to other's life. By their behavior, we can deduce that they are not self-realized. *Prājña* (knower) and *citta* (memory) i.e. personality reside in the deep sleep - *suṣupti* state. You and all the memories related to you remain in this *suṣupti* state.

And this is the third state of self and if we look at it from the context of 'being' then it will be the last and final state of being. Now beyond this, there will have to be a 'non-being' state which has also been referred to as the fourth. The next mantra talks about the same.

This third state of self is also the place of *samādhī*. By the knowledge and practice of this state, when sufficient control is achieved over this state, we can use this place to gain knowledge of any subject. We can also use this place to solve spiritual problems. In this place, all our mental waves naturally remain in a state of restraint. That's why we can will whatever *vṛtti* we want there.

For this reason, we can concentrate completely on any subject there and can easily research or contemplate a subject. That's why only those who master this state can work in the field of deep science and deep philosophy easily. In the right system, this state is naturally attained by the seekers according to their needs and interest. This is so because, in the right system, everyone gets work according to their interest and without hindrances. So it is easy to delve deep within. Depending upon the field of work in which we are interested our inner states keep on developing due to that kind of repeated practice and we continue to feel joyous because of such an interest-driven pursuit which is the ultimate aim of life.

We can also make new creations and designs after taking command of this state. We can even ascertain the feasibility of our creation by simulating it on the playground of our dream state by applying it in various scenarios and seeing how our creation will fare for different people in different situations. In this way, we can create the design we want and then manifest the same in this waking space. You can get the pleasure of creation through such a process. In this state, the process of uninterrupted thinking and research can be easily done on any subject to its maximum depth. You can gain deep knowledge of *viśaya*'s and synthesize new *viśaya*'s. This state is also known as the 'causal body'.

Through the causal body, we can generate any cause and then receive its result in this waking space.

What do I mean by the causal body? It is the place where the *śuddha prāṇa*, embodies *sanskaras* once accepted. Accordingly, *prāṇa* acquires a subtle form and then eventually manifests in the wakeful state in gross form with gross qualities. It is called the causal body because in this place *prāṇa* (consciousness) creates *prakṛti* and by embodying it moves towards becoming according to that *prakṛti*. It manifests itself in this gross world under appropriate conditions as per *prakṛti*. So now you must have understood the meaning of the causal body, subtle body, and gross body. For understanding this using an analogy, let us take the example of software programming. When we design a new software program we design an algorithm, run the algorithms, test and simulate it many times and keep doing the testing until the expected performance is achieved. Once all parameters are tested it is finally released among the people for use. Similarly, any software code or cause or seed can be created in the *suṣupti* (deep sleep) platform and can be simulated by playing it through the *svapna* (dream) platform and we do this process until the desired result is foreseen. Subsequently, it is applied in the waking world by our actions so that it can be used for the people and desired happiness can be obtained.

Our unconscious, often identified as the state of deep sleep known as *suṣupti*, serves as the origin place of all our emotions. It is the repository where all our preferences and aversions are stored. Since this is an unconscious state we cannot make any change in it swiftly as per our wish. There are only two ways to make changes here. The first one is accessible to all and that is through practice. For example, if you don't know how to ride a bicycle. So you can learn it by practicing and then by practicing more you can become proficient in it. Through this practice, we can place something within our unconscious. If there is already some habit that we want to change, then you can replace it by practicing the opposite.

Similarly, we establish or change our likes, dislikes, our abilities, our capacities, etc. in our unconscious through practice. Our whole personality is formed and changes through this process. There is another way to create or change this unconscious. This is available only to those who have consciousness-level personalities. They can make many types of changes directly in their unconscious and create a new type of unconscious. So, the more a person is situated in this state of unconscious, the more easily and the more quickly he can bring about transformation within himself. All kinds of feelings, for example, love, jealousy, hatred, enmity, feeling of good for all, compassion, kindness, friendship, all kinds of relations, etc. all these feelings arise and dissolve within us on their own due to external events or circumstances. Ordinary people experience all these feelings within themselves at different times. When you are happy, you want to repeat it again and again and when you are sad, you want to keep your distance from it. But for this, people have to depend on outside events or circumstances because ordinarily, people cannot directly make any changes in their unconscious. But the people of consciousness level are in a position to make alterations to their unconscious directly to some extent. That's why you must have seen many people who avoid negative feelings within them or don't let the effect of those negative events or circumstances get a hold of them.

Even if the negativity goes inside they make it alright soon and don't let it stay there for long. Anyways, the right solution for this is for everyone to correct the outside system itself so that only good situations come into people's lives and good feelings can take birth in our unconscious and stay there. That is why it has been mentioned in the book repeatedly that the first state of wakefulness is the most important and whatever solution has to be done, it should be done in that place only. Where the problem is located, shouldn't it be solved there itself? All our desires are for this waking state. This is where all the problems also arise and their solution should also be there and not on any other platform. It is also necessary to understand why the innermost core has been made unconscious.

Unconscious means inertia or stability. So whatever object or situation has to be kept stable, has to be anchored or fixed as per the requirement. If you don't root it, then that object or situation will not remain stable. And will not give the result that we want. For example, if a single bolt in a bicycle is not stable, then the bicycle will not be useful to us. In this human body, if all the organs in it do not work according to the way for which they were created, then any random process will start happening in the human body at any time. Due to this, complete chaos will spread inside the living being, which will be very strange. That means this body will also be of no use. Everything in this world moves or changes based on certain rules. And these stable rules are possible only because of unconsciousness. That's why unconsciousness is as important as consciousness in this world. And the whole world is the result of these levels of consciousness and unconsciousness.

There are several levels of variability or change. Changes happen very slowly at the unconscious level and faster at the conscious level. Movement at the *jāgrta* level of consciousness depends on the will, but movement at the unconscious level continues to happen based on fixed rules and at a certain speed. The effect of desire reaches the unconscious level too little and too late. For example, the personality of a human being becomes somewhat stable because of this unconscious level. And it keeps changing on the surface because of the conscious level. If this level of unconsciousness is not there in man, then all kinds of changes in man will continue to happen very fast. And it will not be possible for any personality to exist. The personality will not even be able to have any memory. Then there will be no relation between one human being with any other human being because he will not remember anything at all. Then there will be no development either because no science or knowledge can be discovered nor would he be able to remember it. Nor will any knowledge, ability, etc develop within. Man will not even be able to learn to ride a bicycle. So we can understand the importance of the unconscious in human life.

Consciousness and unconsciousness together in a human being can create a complete human-like existence. Due to developed consciousness language can be discovered and due to unconsciousness language can be remembered and we can use it in life. So all this becomes possible only by the combination of consciousness and unconsciousness, which we can observe and understand in human life. Whatever stability we see in human beings or the world, it all happens because of the quality of this unconsciousness.

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Twelfth Mantra

12: *Amatras-caturtho'vyavaharyah prapancopasamah
sivo'dvaita evamomkara atmaiva samvisaty-atman-
atmanam ya evam veda.*

Anvaya Transliteration

*amātraḥ avyavahāryaḥ prapañcōpaśamaḥ śivaḥ advaitaḥ caturthaḥ
evam omkāraḥ ātmā eva| yaḥ evaṁ veda (saḥ) ātmanā ātmānaṁ
saṁviśati ||*

Silence after “A-U-M”:

The fourth has no parts (no sounds) and no letter can denote it. It never can be a subject of empirical dealings. All the worlds of words, letters, forms, and phenomena cease here. It is the non-dual state of peaceful silence. In this way, Om is the Self itself. The one who knows this surely enters the Self by the Self.

It is very important to understand the fourth state which is termed *amātrā* (non-syllable). Let us understand the concept of the fourth utilizing *ōmkāra* itself. There is no topic of sound before Om and when you begin the utterance of the Om sound then it starts from ‘A’. Subsequently, ‘A’ and ‘U’ together become ‘O’. The sound ‘O’ stays for a longer duration and then comes to an end with ‘M’. After it ends at ‘M’ there is the absence of Om again. That is, before the sound and after the sound, there is a state of calm. Any sound is absent. So in the same way, the state that occurs before and after the three states of self is a state of calm in which nothing happens. No process occurs that happens in the three states i.e. awake, dream, and sleep. As further mantra is saying that he is *avyavahārya*, *prapañcōpaśama*, *śiva*, and *advaita*. *Avyavahārya* means it is beyond empirical transactions and is actionless with no behavior in it. *Prapañca* means this *pañcamahābhūta* also becomes calm which means there is the

absence of *prapañca*. As the sound of Om becomes silent, he becomes absent. Only *śiva* is there. The meaning of *śiva* itself is calm, that is, the state of being is lacking. *śiva* is the one who is not affected by the three *guṇa*'s. Then the mantra further says that it is a state of *Advaita*. For anything to exist in this world, duality is necessary. Nothing can come into the state of 'being' without duality. For example, if there is a river, it can exist only between any two ends. No substance can exist without duality, without two ends- i.e. no substance can be with only one end. The existence of any object in this world will start from somewhere and end somewhere. Everything exists only within limits. The infinite can never be in a state of existence. This is not possible. Everything here will have a beginning and an end. If we draw a line, it will also have two ends immediately. We cannot draw a line with one end. So the mantra is saying that this *ātmā* is the fourth and is *Advaita*. The mantra is trying to say that in this state there is the complete absence of our being. That is, this *āditattva* (primordial element), is something that has both the qualities of 'being' and 'non-being'. It either is in a state of being or non-being according to its wish. Just as we fall asleep according to our wish and then wake up spontaneously, in the same way, *ātmā* can **be** or **not be**. Whenever he wants to become active he acquires *guṇas* (attributes) and whenever he wants to become inactive he becomes *nirguṇa*. Whenever he wants becomes dual and when he wants becomes non-dual. Whenever he wants becomes active with behavior and when he wants becomes non-active without behavior. *Ātmā* wakes up whenever it wants and goes to goes into the absence of being whenever it wants. So this, which is its fourth state, is the state of its absence. It is also called zero from the context of consciousness.

One more thing can be understood from this mantra that if that original element did not have the ability of *bhāva* (becoming) and *abhāva* (non-becoming), then there will be no possibility of *brahma* nor will there be any possibility of the *brahmāṇḍa* (universe). The existence of both becomes possible only because of this quality of *bhāva* and *abhāva*.

It is because of this quality that change comes as an essential characteristic of existence. It is because of continuous change, the existence of anything is possible. It is because of this quality that a wish or desire is possible. It is because of this quality it becomes possible to be conscious and unconscious. It is because of this quality only one primordial element becomes this universe with diversity. It is because of this quality duality and non-duality can happen. This is the main reason why various options and possibilities exist in life. That means everything that happens is possible because of this. If we remove even one of these aspects- *bhāva* or *abhāva* from the *ātmā* then nothing will be possible. If the ability to desire alone is not possible then the rest is possible only after desire. That's why it is necessary to have both these states in existence. For example, if we eliminate the Boolean logic of 0 and 1 from modern-day computers, then the way computers currently operate will cease. So it is necessary to have both these states of *bhāva* and *abhāva* in that *ādi tattva*, it is necessary to have both on and off. Otherwise, the existence of anything would not be possible.

Further, the mantra is saying that whoever knows this state of non-being of the *ātmā* can enter into it. That is, such a person becomes capable of going into the state of *abhāva* whenever he wants, he develops such an ability. So such a person can go into the state of *abhāva* as per his wish. We are in the state of *bhāva* since birth but we usually go into the state of *abhāva* naturally when we are tired or unwell. By knowing this fourth state we can enter this state at any time according to our wish. In this state, we find ultimate rest. That's why we naturally enter this fourth state if we are very tired but if we know *turīya*, we can enter this state at will without getting tired. In this state nothing happens except rest, this should be understood. All the glorious, all the momentous happenings of life, all the processes of knowing, doing, and enjoying, nothing happens there. In that state, we disappear and when I am absent, there is no meaning of anything else. One thing to be kept in mind when I say that in the state of non-being nothing

happens there, it implies that there is the absence of consciousness and inertness arises, i.e. the element remains but in *jaṛa* (inert material) state. There is a lack of consciousness. Now when consciousness itself is absent, there is no one to experience there. When there is no experiencer there is no knowledge either, because the knowledge process is possible only by the conscious self. So it is said for this reason that nothing remains there except the condensed *ākāśa* in its *jaṛa* (inert) state. So it is said in a general way from the context of consciousness that nothing happens there because knower and knowledge are absent or it can be said that the lowest level of activity remains which is already naturally present. So it is called the state of absence. When the *bhāva* or consciousness again emerges after rest, only then any being-ness or process of desire starts. So it can be said that there is never a complete absence of *ākāśa*. It remains forever. Yes, the *ākāśa* sometimes remains active and sometimes remains inert, just as the creature remains awake and asleep sometimes. That's why the absence is only of consciousness and not of the element. The element always remains in one state or the other. There is never a complete absence or destruction of an element. As science is also saying that energy can neither be created nor destroyed, it can only be converted from one form to another, etc.

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Relationship between different states

So I hope that you have understood the theoretical framework of the four states of self or *ātmā* from the explanation provided in the previous chapters.

Before entering these four states, it is also very important to understand the interrelationship between these states. We all enter the waking state at birth. Our body develops and is maintained mainly through various food and activities. The development and maintenance of these states also depend upon the nourishment it receives from the outside. However, not everyone is getting the desired and equal opportunity to make this development. Even those who possess wealth, lack the right knowledge about life and the right system of human coexistence. Their development is also not happening as it should be. So people are developing in some ways but other negativities are also developing within them. Take the rich for example. There are many classes among the rich, but all of them have enough money to take care of their children. Even though they do not lack wealth, due to the disparity of wealth even amongst the rich, their children experience much differential behavior and are valued differently in their lives.

This valuation implies that those who are richer or smarter will receive special treatment. To illustrate, children notice that certain friends arrive at school in luxurious cars that surpass their own, while others arrive in more affordable vehicles. Additionally, there are students who are accompanied by security personnel, receiving VIP treatment. Those who achieve higher grades or excel in sports are deemed exceptional, whereas those who score lower marks or struggle in sports are treated with diminished importance or even disregard. From these and numerous other experiences, every child develops a sense of their worth and importance. They continuously experience both superior and inferior reflections.

This forms the input for the definition of their personalities. Now, if the children continuously experience valuation and power equations then they are confused about their real identity. They want to feel special and so do the others but not everyone can win. This type of social existence and criteria of success forces them not to remain natural anymore and does not allow them to express who they are. If they express their true selves they may not become accepted so they edit themselves to suit society and the people around them. They do not want to lag in the race and remain a loser in life. Thus they get little chance to express their true selves and enjoy life. They feel strained and understand the world as a place of competition, a place of continuous struggle.

They begin to seek validation from others. They are in conflict about cooperation and competition. Thus their personality gets twisted by outside pressure. Their personality shall embody these contradictions and will take root inside them and will create an unhealthy personality which in turn will create emotional distance among those children. As a result, they will develop negative desires, thoughts, and feelings toward each other. They will feel hatred, competition, a feeling of non-cooperation, and a desire to suppress the other. They will want to prove the other as inferior to win. This will lead to jealousy and fights between them. Some of them will begin to enjoy seeing others in pain. Such emotions and actions shall start arising.

All these are desires, thoughts, feelings, and actions against others. Now, as these negativities gradually become reinforced in the defining moments of growing up, most children will develop personalities with many types of contradictions. People who experience contradictions all around, inside and outside, will always remain in doubt. They will never be able to decide in life what is positive and what is negative because many such pursuits may cause pain to others but they can feel happy by doing such an act. Now, this is the only criterion of right and wrong. That which gives us happiness is right and that which gives sorrow is wrong, isn't it?

Whether we know it or not, naturally this basic criterion remains always within us. All our life we are seen trying to get happiness and to avoid sorrow. So in this way, those children are always in doubt as to what is right and what is wrong because every action has many implications, some positive and some negative due to the system in which we are living. We are always confronted with a situation with pros and cons due to an inappropriate system.

What is the ultimate purpose of everyone's life, these children never get to know this from a knowledge standpoint. What is the real purpose of their own life, they are not even able to define it properly. They keep on feeling that the purpose of their life is to go ahead of everyone, to be at the top, to become the king or queen and dictate to others, to make everyone run according to their wish, etc. A society in which an individual does not know what is the ultimate purpose of everyone's life and the purpose of his own life, then that society would be directionless, wouldn't it?

No matter how much science and technical knowledge one has, the individual will be ignorant about life, he will always be in doubt within himself which we can also see from the result. Everyone seems to be talking about life like an ignorant person. Their statements and actions are filled with contradictions. Due to a lack of direction or ignorance about life, the wrong type of system will remain in society and economic inequality and other problems will continue to arise. In this way, society starts dividing into different classes. In such a society, many types of differences start arising among people. Some start becoming masters and others are forced to become slaves. Every man starts becoming someone's master and someone's slave in different scenarios. In this way, we can understand that due to a lack of the right knowledge related to life, the outcome is a lack of the right system. This results in two types of affliction or complexes. One is the sense of inferiority and the other is the sense of superiority. The result of these complexes is in front of us. Due to the unequal situation in society, we feel insulted by each other.

Negative wishes arise for each other. We feel anger towards each other. There is greed for more and excessive attachment to our possessions and we want to possess our loved ones too. Those who do not have wealth cannot be happy at all but even those who have wealth they too cannot be very happy. On the whole, all are bound to lead more or less a miserable life. When there are sorrows in life and the future is insecure then we are not able to enjoy even those pleasures that we have a chance to enjoy. As a result, we experience more unhappiness even though we may have some opportunities for happiness in life.

When there are sorrows in our life, most of our time is spent being afraid of those sorrows or managing that other sorrows do not come into our life. To get rid of this fear, we use our labor and money, which we could have utilized to create more happiness. For example, how much money and labor do we spend on all the security measures? All countries spend 50 percent of their budget on the army, police, different types of private and public-owned security guards, bodyguards, tax departments, vigilance departments, audit departments, and different types of investigative agencies such as CID and CBI, etc. Various types of special security, judicial system, banking system, etc. are created. You can understand from these direct examples that we keep spending more than half of our time, our labor, etc. only to avoid possible sorrows and continue to live in perpetual fear. If we could have utilized the same resources to create happiness, we would have been twice or thrice happier.

Due to a lack of understanding about life, or rather, due to misguided knowledge or questionable beliefs about life, we find ourselves inevitably living in fear and compelled to exert our utmost efforts to overcome it. It is surprising that even after all these measures there is no freedom from this fear, there is no salvation from this fear. This fear starts to feel like an essential part of our life. It seems as if fear will never end in our life which also is validated by our past long history. To experience happiness one must be mentally and physically

healthy. An unhealthy person is not even able to feel the taste of the food properly, he starts to suffer from that too. So to be happy, it is necessary for both to be healthy, the one who enjoys and the subject that one enjoys. If even one of the two is toxic then there will be no happiness. And life will start to seem pointless, it will start to seem like a burden, and it will start to seem meaningless. The first noble truth of Buddha will start to echo that suffering and dissatisfaction are an innate part of life. Life is nothing but sorrow. Even the happiness that seems to be there is going to give sorrow as a result. Let's become a seeker, become a saint and attain salvation, etc. Such escapist and negative desires, feelings, thoughts, and actions shall start arising in life and it seems like it will never stop. Based on this negativity, philosophies start to get developed and great teachers along these lines start to emerge. The whole direction and condition of life start becoming negative. A positive world, a happy world seems like only an imagination in life. Even if someone talks about all round happiness it seems that this man does not have real knowledge of life, he is talking about impractical utopian ideas. The one who talks about escape from life seems as if he is very knowledgeable, he is a great holy being, and he is a person who has attained liberation. It means to say that the whole stream becomes negative or escapist.

If we can look directly without burdening ourselves with previous teachings we can observe this happening right now in life, all around us. Those who want to enjoy life are told that they are no better than animals. Those who preach about going beyond desires are treated as holy. In this way, humans and then a large class slowly start trying in the opposite direction of nature. Now it is a different matter that no one gets success in this endeavor. One may ask, how will one get success trying in the opposite direction of nature, by curtailing your worldly desires? When one is not able to be happy in the direction of nature then how happiness will be possible in the opposite direction of nature? It is as if a man is not able to swim in the direction of the fast current of the river, then wouldn't it be impossible for him to swim in the opposite

direction of the flow? That's why it is necessary to decide first whether we have to move in the direction of nature or its opposite direction. That is, what should be the direction of our life? One is the collective direction and then what is the individual direction in it? Until this is not known correctly, it cannot be decided what should be our next step. Or do you think it might be possible?

Without the right direction, any step of ours can give any result because then we are just taking a chance, aren't we? So its result can be happiness or sorrow, either. We arrived on this earth through the natural course of evolution. Our arrival on earth as living beings that can desire is by a natural sequence. Human birth is a natural phenomenon, isn't it? The essential question is that when nature is giving birth to us when nature endowed us with the ability to desire, then why are we trying to go in the opposite direction of nature i.e. moving towards complete cessation of desires, free from cycles of birth and death? Why is a large section of us doing all our hard work in moving the whole society towards bringing an end to the pursuit of desires? That too for centuries such a goal has existed in society.

It is a different matter that we have not got any success in this. Why are we pushing ourselves toward complete death in the name of spirituality? Are we born here to prepare for death? Are we here to put efforts to bring about death quickly or bring death slowly by other methods, that are supposed to create indifference to desires? Even if we keep saying that we do not die even after death, we are immortal, imperishable still we also keep preparing for death. I say this because life means desiring and working towards the fulfillment of your desires. Dying means losing the ability to desire and not working towards the fulfillment of any desire. Preparing for death means consciously trying to become indifferent to your wishes. When one is about to die then he loses the meaning in all joys of life. Our spiritual teachings always glorify what is beyond worldly life but do not address our real life here, they do not address our desires and how they can be fulfilled.

They look down upon desires. We missed looking deeply that we take birth, live life and then attain death. So between birth and death, perhaps this **life** also has any purpose? Otherwise, why does this imperishable, immortal, indestructible *ātmā* pass through this birth, life, and death? There must be something in this whole sequence that we would get only by going through the process of birth, life, and death. It wouldn't be possible to get it anyway else? After all, such a big universe that does not seem to end. Has it been created only because we should take birth here and keep on doing spiritual practice for our entire life, to become free from this world?

Such a conclusion of our past philosophies seems very illogical to me. Has this world been created just so that we take birth and live in anticipation of death and then die? Does being born into this world serve as a preparation for death, and is the purpose of our existence to ultimately achieve death? If death is the goal, then why does such a long lifespan exist? Could it be said that the purpose of life between birth and death lies elsewhere, something that we have yet to thoroughly contemplate and comprehend? We should ponder over this question, what is the ultimate purpose of human life, in general? And then what is the specific meaning of our own life within that paradigm? After all, why did the *ātmā* express itself in these three states (awakening, dream, deep sleep) and unmanifest in the fourth state? What are the respective functions of these four platforms and what is their relationship with each other? How to develop them properly? Etc. To reflect on the purpose of life, you can read my book 'My life journey' which will be soon published. In that book, I have discussed this question in detail many times with different people.

In the coming chapters we will learn to enter these four states of the *ātmā* one by one and then after entering, study them and understand them. After understanding them, we will take benefit from this knowledge for ourselves and also become an option for helping others understand this knowledge. This knowledge is also like any other knowledge.

This knowledge not only benefits those who possess it but also extends its benefits to those who are unfamiliar with it but are part of the knowledge-driven system. For example, those who knew democracy as a system got satisfaction from its knowledge as a theoretical solution and also felt happy to imagine that when this democracy comes into society, all the people who understand it or do not understand it, but live in it, the solution will benefit them and they too shall live a happier life than before. And this has happened. Wherever there is this democracy, there has been some increase in the happiness of all the people, whether they understand the working of this democracy or not. Yes, some new problems have arisen which are yet to be solved.

We can say that once some knowledge comes to society and starts being used, everyone starts getting benefits whether or not someone is aware of that knowledge or not. For example, when there was no knowledge of electricity, then everyone was deprived of its benefits, but one person became learned about it, then the people of the system understood the importance of this electricity and made it a part of the system. Since then, wherever the system can provide electricity supply, everyone can take advantage of it, while most of them do not have scientific knowledge of electricity production at all. Such is the knowledge of the system based on this novel explanation of life. I have written about such a system in my book titled- The Complete Solution, which has been already published. With the establishment of such a system, everyone's wishes can be fulfilled, that too without causing any pain to others in the process. Rather, everyone's wishes can be fulfilled in such a way that everyone else will be benefitted from it.

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Entering the states and related topics

Let us now understand how we can enter these states to derive a conscious experience-based understanding. Later we can use the understanding gained from the experience of these states in our lives to manifest happiness. After all, happiness is the purpose of our lives, and it is also my purpose in writing this book so that we all can be happy. We will try to enter these states gradually, understanding them thoroughly in the process. We all have this experience that we move easily in a known space and it also takes less time because we have a familiarity with the place. If we are asked to move in some unknown space then we may face difficulty in moving around and it takes a longer time. The same is the case while entering these states. That's why it will be beneficial to know as much as possible detailed theory before entering these states. We will understand every step theoretically and then we will do practicals exactly like a science class. One more thing to be kept in mind is that we will only talk about the philosophical aspect of all four states and we will not discuss the science of these states. These states can be entered in both ways i.e. philosophical way and scientific way and both ways have their importance and utility. In this context, science means *ādhībhautika* science, *ādhidaivika* science, and *ādhyātmika* science. To enter these sciences, it is necessary for a human being to have a conscious level. Unless he has a conscious level he neither has the will nor the ability to know the science of these states. Yes, general philosophical knowledge definitely can be understood by everyone to a certain degree according to their interest and ability. We will try to do the same here.

Entering the waking state

Let's take the first state of wakefulness. You must have understood it in the earlier chapters. Still, I am summarizing it here again to refresh your memory.

Mantra 3: He whose place is the wakefulness, possessed of the consciousness of the exterior, who has seven limbs/parts, to whom there are nineteen doors, who feeleth and enjoyeth gross objects, *Vaiśvānara* (common to all men), He is the first.

As it has been said in the mantra above that in this state we all are conscious of the exterior world. We enjoy the world of objects and phenomena through our senses. That is, everything to do in this state is with the outside world. It needs to be kept in mind that the knowledge gathered in this state is primarily the knowledge of the outer world. This point will come in handy later. What is the outcome of knowing this state, the mantra 9 outlines it below.

Mantra 9: The field of the waking state is called the *Vaiśvānara*, and it is denoted by A, the first letter or sound (of AUM). It is denoted by A, on account of its all-pervasiveness or being the first. The one, who knows it as such, surely attains the fulfillment of all his desires and becomes the first or foremost of all.

To enter this state implies we study our behavior and that of others in the outside world. Along with this, the natural world is observed as much as possible. We study the related books and then study ourselves from the outside. And whatever is understood, life has to be lived based on that understanding. If we do this process, only then we will get the ability to acquire the next level of knowledge about self. Only then we can proceed in the study of other states of consciousness. The next level means that we will attain the ability to be the knower of the inner world. Each state of consciousness has multiple levels. Knowledge of these levels is revealed when we start living according to gained knowledge. If we do not practice what we have understood then it is difficult to understand it deeply. If all this is done in the company of a person who has already mastered the levels, then it takes less time for us to complete it. Otherwise, even the whole life may be spent to master even one state. Still, if you want to do it by yourself, you can do it too, and it's not impossible.

Reading books shall also help to a great extent if they are correct. Through such a procedure, we start acquiring knowledge of this waking state. So, to master the waking state we start studying our behavior in different situations, for example, under which circumstances we speak the truth and under which circumstances we lie to others, and why. We begin to study all of this. First, we identify a situation. For example, someone has come to ask you for a loan and you do not wish to lend him for any reason. So in such a situation, you lie that you do not have money. But you know that you have money but you do not want to give it. So this is a situation in which you lied. Now you study this, by which policy or which factors in the outer world such situations arise in the society that one has to lie even without wanting to lie.

Similarly, how you walk, how you talk, you observe all of that. You study yourself. While speaking to others you observe whether you are speaking less or more than required, or you may be speaking appropriately but whether the person in front of you is taking interest in the subject or not. Is it that you are interested in speaking but the person in front of you is not interested in listening to you, and for some other reason, he is pretending to listen? What are your likes and dislikes? Do your likes and dislikes keep changing? Or some likes generally do not change but some keep on changing continuously. Who are the people in your life that like you? And who are the people whom you like the most? What are the subjects that interest you the most? What type of food do you generally like to eat and specifically which are your most liked and most disliked food items? Which colors do you like? What kind of clothes do you like? Which relationships of yours are the deepest? How is your relationship with your parents? What kind of relationship do you have with others? Are these relationships satisfactory for you and for them? Do you like to live with a high level of cleanliness? Do you find it uncomfortable to live with people who do not live with a particular level of cleanliness? Do people get upset with you because of some habit of yours? Do you find yourself unintentionally or intentionally insulting people in certain situations, as a habitual pattern?

What kind of future do you want for yourself? Are the things you desire in life achievable under the current circumstances, or do you have any desires that are seemingly impossible to fulfill? Is there any habit that you think is good to have but because of that habit of yours, relations with near and dear ones do not remain good? Is there any habit or morality code that you adhere to that has been glorified by some of your elders or mentors in the past? Does that habit or belief cause unrest in mutual relations, but you continue to maintain them because of the people you idolize in life? Is there any unnecessary excess of anything in you, is there any form of stubbornness? Are you superstitious? Are you so fanatical towards any religion and knowingly or unknowingly you try to impose your religious beliefs on others? Are the beliefs of your religion that you follow or try to follow, correct? Is it possible that because of those beliefs some problem is arising in your life or you are causing some problem in someone else's life? Are you imposing your choice on anyone else? Those standards of behavior which you expect from others towards yourself, do you forget that sometimes and behave inappropriately with others, and instead of accepting, you justify them. Are you in any way beginning to enjoy sorrowful or negative themes in your life? Are you looking for some happiness in a subject that is a topic of negativity or escapism? Are other living beings tormented because of you? Somewhere, are you accepting any such teachings of some spiritual figure, which is causing sorrows or sorrows to others through you? Or is there such a teaching of spiritual figures which you should accept so that your life can be happy and for some reason, you are not accepting it? Do you feel happy seeing others sad or do you also feel sad along with them? Do you have any such desire that everyone in this world should be happy? Or do you have such a feeling for your loved ones that they all should be happy, they should never feel any sorrow. Do you have any such behavior which causes problems for other people, etc? In this way, knowing the self completely from the outside means, who I am on the practical plane, and how is my personality. Under certain circumstances how do I behave with myself and others? Others include not only humans but also animals and

birds etc. So in this way, you should try to know yourself as completely as possible based on your behavior from outside.

Similarly, along with knowing yourself, you should also try to know others. For this, a conversation should be held with them. You should keep asking them so that you get proper knowledge, of how they feel in certain situations. You should also keep discussing with others, how they feel about you. Do they get happiness from you or do they get any sorrow from you? Children and people of all ages should try to know this way. Nature should be studied. Especially how other living beings behave in different situations. Along with this, if you can study natural sciences etc., that too is helpful in this. In doing so, you will learn a lot about yourself and others. From all those learnings you will also come to know under what circumstances any human being or creature behaves and why it behaves in that particular way. Overall, you go on becoming the knower of the waking state of a human being.

With this knowledge, you prevent many happenings due to which you and others around you get hurt. You keep giving birth to many such happenings so that you and others get happiness through you, even if the system outside is wrong. This is the reason why some people put so much emphasis on improving themselves and others and doing the right thing. They feel that by making themselves cooperative like this, they can at least reduce some suffering. And they believe it is right because there are many such examples that people are saved from many types of sorrows by following the path of righteousness, sacrifice, and morality. Although this is not always true. Sometimes, due to this morality, man also suffers more. But still, if the system is not too bad in society, then following these ethics does not cause any suffering. When the right system is in place, all the morality automatically comes from the people, no separate effort is to be made for it. And this is also the test of any system. When the whole society naturally starts living a life of morality without preaching, then it should be understood that a completely correct system has

come. Otherwise, the system needs to be improved till we reach a point of natural cooperation among citizens. So we can know the waking state in this way. There are some other procedures also that we can use. For example, we can use *yōga nidrā* or non-sleep deep rest. In *yōga nidrā*, we practice being aware of our gross body at first. Whenever we have any intense or feeble sensations or excitations in the body, it comes into our knowledge. These sensations are of various types such as love, attraction, repulsion, fear, greed, attraction, anger, disrespect or respect, any kind of happiness or sorrow, etc. So at that time, we keep observing what is this feeling or sensation and for what reason it is arising. When we come in contact with any subject, what kind of sensation do we feel inside us? Whether that sensation is pleasure or pain, this comes to our knowledge. Then we also start becoming aware of how we desire the objects of pleasure again and again and wish to stay away from painful subjects.

We also find out how attachment develops to the subjects which give happiness and aversion develops to the subjects which give sorrow. We start to notice for what reason we behave with other people in a way that makes them happy and for what reason we start behaving in a way that makes them sad. For what reason do we start having thoughts and conduct related to that cause? In this way, we continue to gain more and more knowledge about our waking state.

A day comes when we are fully prepared to enter our second state, i.e. dream state, equipped with the knowledge of the waking state. One cannot master the second state without the knowledge of the first state. Otherwise, it will be very difficult to acquire knowledge of the second state. If you are not prepared for your dream state, more than likely, you will misunderstand something there due to which you will remain in a state of confusion. Also if you do not know how to observe and study these states you can get many types of mental afflictions. For example, in that state, you have experiences that you may interpret as ghosts and spirits, which frightens most people.

And even in this waking state, they start living life fearfully. Due to this you and your family may have to face a lot of hardships. And its treatment is also not easily possible because it is something that you have believed to be true without developing the proper tools to analyze and understand an experience.

So, before entering the second state, if you understand the waking state properly, then entering the second cognitive state will be easy as well as pleasurable. Everyone normally spends maximum portion of their time in this waking state, just if you remain aware of the sensations happening in your body and their various causes, then understand that you are getting the knowledge of the first state correctly. Just remain aware of the sensations of your body and keep doing the study mentioned above. While doing this, at one time we become the knower of the first state and as a result of its knowledge, we and others continue to receive its benefits through us. That benefit is maximum happiness in the waking state i.e. wishing as per your interest and getting all the wishes fulfilled.

We can easily understand that if we study ourselves, others, and nature in this way, then we come to know what constitutes our happiness and what constitutes our suffering. Based on this knowledge, we have some clarity about the direction of our life. We try to recreate only those factors which bring happiness again and again and do not repeat the factors that cause sorrow. Our life starts to move in the direction of happiness and gradually there is a reduction in sorrows. If individuals begin to move with this understanding a time comes when our life is filled only with happiness and no sorrow. Everyone naturally remains happy in the right system which has come because of the wise ones of the past. If you are living in the right system and you are the master of the waking state then you only get the added pleasure of knowing, because the remaining pleasures are already available to you by cultural design and no one has to struggle for those, irrespective of their knowledge. So this is the way to master the first state of self.

The other mention in the mantra that whosoever knows this state of wakefulness, all his wishes are fulfilled, this is an indication of *ādhībhautika* science using which scientists and technologists solve the problems of the world. As they continue to research and give knowledge of *ādhībhautika* science, society continues to take benefit of this knowledge and fulfill its wishes through scientific progress. When I am referring to the knowledge of this waking state, I am talking about the practical common sense management of our day-to-day life and not just natural sciences, social sciences, and formal sciences. Scientists are already engaged in research activities on these sciences. Now as I have discovered this new system of human coexistence in which all the research in sciences will be able to get a lot of speed. This is so because in this new system, all the people will be able to get the knowledge of their wish, and they will be able to do the work of their wish i.e. get employment and get the enjoyment of their wish. Those people who shall become scientists in the new system due to having a life of their interest will spend maximum time in their subjects with full depth, due to which all the knowledge and sciences will be developed very quickly. Thus it will be easy to create a life of comfort and interest for everyone and everyone will be able to live a life filled with interesting pursuits. The quality of life shall radically shift from survival to enjoyment. But until that happens by knowing this state of wakefulness, we can minimize many of our sorrows and we can also minimize the hurts that we cause to others. Along with this, you can continue to maximize happiness in your life and those of others.

Entering the dream state

Let's now learn how to enter the second state of dream rest. Although you must have understood this state in the earlier chapters, still I am summarizing it here again to refresh your memory. We will try to understand the dream state from the context of entering, stabilizing ourselves in this state, and understanding the working of this platform. To enter and stabilize oneself in any state, even little things need to be taken

care of. Many times due to not understanding the subtle nuances, one can remain stuck at the same level for a long time and the seeker cannot go deeper. See the mantra below to refresh your memory.

Mantra 4: He whose place is the dream, possessed of the consciousness of the interior, who has seven limbs, to whom there are nineteen doors, who feeleth and enjoyeth subtle objects, *taijasa*, the Inhabitant in Luminous Mind, He is the second.

This mantra implies that we are the knower and enjoyer of the subjects of the inner world just as we are the knower and enjoyer of the subjects of the outside world. This dream state is similar to the waking state but the main difference is that we acquire knowledge of the gross physical world in the outer experience and we gain knowledge of the subtle world in the inner experience. So the only difference between outer and inner experience is the aspect of gross and subtle. So it means that we have to study the same subjects in a subtle form in the dream state which we studied in the gross physical form in the waking condition. This means we have to study ourselves and nature internally. All this study has to be done by entering into the dream rest while maintaining awareness.

Now I will tell you what is the result of the knowledge of this state. Here I am citing this mantra again only to refresh your understanding. The outcomes mentioned in the below verse will also help you validate whether you are attaining the required experience according to the state you are in.

Mantra 10: The Dreamer, *Taijasa*, the inhabitant in luminous Mind, he is U, the second letter, on account of superiority, or on account of being middle; he that knoweth him for such, advanceth the bounds of his knowledge and riseth above difference; and none who is not a knower of *brahma* is born in his family.

It means that the person or society that knows this state sees

everyone equally and behaves in the same way because one gets the knowledge that as I am, so are others. To learn this state, here is the procedure.

Whenever any incident happens to us, we should keep trying to understand it internally. We should keep observing what changes are taking place in the internal state due to external events and what effects this has on our dreams. Our inner states and our dreams are formed based on external events. So we begin to observe how an external event created a situation within and why. In this way, we start gaining knowledge of both the states and we also learn the relation between the inner and outer. In this way, along with being the knower of the outside, we also become the knower of the inside. Being the knower of the inner, the outer knowledge also starts becoming validated or anchored due to which our knowledge starts getting deeper. The knowledge starts getting arranged with a context. The number of arguments that we have in our logic basket starts increasing. Through these arguments, we begin to understand ourselves more deeply and we are also able to present our point of view with certitude to others. Others too can easily understand our point in a proven way without putting much effort into it. However, they may understand only one or two viewpoints whereas you can understand that subject from many points of view because of this meticulous internal study. It is by knowing through various angles that one acquires depth of understanding and acquires weight in his words. Such a person's words are also easy to understand by other people.

As soon as you begin to understand yourself deeply, you start understanding others too. This is because we are all essentially the same from a *tāttvika* point of view. As it happens inside you, the same phenomenon happens inside others too. And this is called *antaryāmī*, that is, you become knowledgeable about the inner processes, and you become the knower of the inner state. To know all the processes going on within you is to become a master of the inner dimension. So naturally, as soon as our awareness matures in the waking state, our dream state

begins to wake up. That is, whatever mental processes happen on the dream platform, we start becoming aware of them while awake and understand what they are and why they are going on. We begin to understand the significance and working of those processes when they happen. What is their place in our life? How they are becoming a means of happiness or cause of sorrow for us. We begin to bifurcate between different psychological processes and acquire some degree of control over them and learn to drive these dream state functions. We start experiencing the dream state in the same way as the waking state.

To enter the dream state with awareness you can lie down in *śavāsana*. Take a few moments to get comfortable in a place where you can rest without disturbance so that you can enter the doorway to your subconscious mind. Lay down with your body straight from head to toe with your legs and arms slightly apart with the palm of your hands turned upwards. You put your focus on your feet and move upwards towards the head to relax all the parts one by one. Don't spend too much time on one part and don't go too fast. The pace has to be kept in such a way that the body goes to rest but you i.e. *cētana*, the one who meditates on different parts of the body, remain awake. So keep a moderate pace. Because if you keep the pace fast then your body will not go to rest and if you keep the pace too slow then you will go to sleep along with the body. While the aim is to send the body to sleep and to keep oneself awake so that we can enter the dream state while remaining aware. People also refer to this practice as lucid dreaming.

Before doing this practice the room, the bed or floor, room temperature, etc. should be checked to ensure that the practice can be done for at least one and a half hours without moving the body parts. Ensure that the mattress on which you are going to lay down is firm yet soft. The room temperature should be such that the body does not feel extreme heat or cold. There should be no mosquitoes, flies, etc. disturbing your concentration. There should be no loud noise distracting you. Everything should be such that you do not face any kind of

problem during this practice. During this period of practice, food, and drink should also be mild and should not create bloating or acidity. You should not overeat or take heavy, spicy food, etc. Overall, it has to be kept in mind that without any problem the body can remain in *śavāsana* for one and a half or two hours. Also, you should not be physically tired otherwise your chances of falling asleep along with the body will increase. You can also use this process for relaxation. Through this process, sleep will also be of better quality and deep. It will be more pleasant than normal sleep.

When we do this practice regularly, different types of new experiences start happening every day. Efforts have to be made to understand these experiences. Its reasons have to be understood. The relation of all experiences with each other has to be understood. If you do not understand yourself, then you should discuss this with other experts on this subject. Sharing and discussing your experiences with experts is a good practice. Many times experts share such tips, utilizing which the pace of spiritual practice becomes faster, and the experiences are understood sooner and they become part of our knowledge. My organization will also continue to conduct such workshops from time to time as per the demand of the people so that all the practitioners can continue to get benefits.

While doing this practice, there can be experiences such as the presence of ghosts, flying in the air, floating in the air, etc. You may feel like you are constantly falling into an endless abyss. You may also experience that you are dead in a dream, a subtle body has come out of your physical body and it is seeing both, that is, the subtle and the gross body. But remember that all of this is just dream images even though the experience can be utterly realistic. But when you investigate it, you will come to know that it was just a dream. I found many *sādhaka* who were considering this experience as real. When I asked them to check it, they came to know that it was just a dream. And many refused to investigate their experience stating, “We should not discuss or check the experiences of meditation, otherwise the process of meditation itself will stop”.

When I asked the reason for this, they could only tell that it is an instruction by their *gurudēva*. The reason was not known to them. Overall, very strange experiences keep happening when you do such practices to move with awareness to the dream state. Gradually, by understanding these experiences, you start to understand what is the basis of these imaginary experiences or dreams. Why are we having these experiences or dreams? The basis of our dream experiences or these triggers may be related to some problem of the body, may be related to the nature of the environment, may be related to a mental affliction, and the desire for different types of pleasures can also be the basis. The wish to avoid some impending sorrow or discomfort can also be the basis. Sometimes we meet and discuss with people who are already dead in a dream. Various types of locations and creatures can appear that never existed in real life. In this way, you will gradually understand the types of dreams created due to all these conditions. From this, we will also know what kind of environment, etc. is required for our rest. So by creating that kind of environment we can increase the quality of our relaxation and use it for meditation as well.

When you become well versed in entering the dream state with awareness, then you must try to create your dream experiences as per wish. To do this you have to have such an intention in dream space and accordingly, such a dream starts to manifest. You can also increase or decrease the speed of waking up from your dream. If you reduce the speed of waking up, then you will know that all the mental imagery in your dreams is being created with the combination of light. This light is the light of knowledge i.e. the light of dream space which is subtle in quality. Just like an artist makes all the artworks with sand. Similarly, all dreams are made only by the particles of subtle light. In the dream space, you can go on enjoying many different types of pleasure. Sometimes there is also the experience of eating very tasty fruits or food. You will find differences between sexual intercourse in a dream space and sexual intercourse in a wakeful state. Overall, gradually you will have many experiences and will be able to compare

them with the experiences of the waking state. Many a time we are thinking about some topic or problem in wakefulness and even after a lot of effort, we were not able to reach any conclusion, but something happens in the dream that a solution or insight instantaneously pops up. Through such experiences, you will gradually come to know that the real relevance of this state is chiefly for knowledge. Then we can use this platform to solve our confusion and gain some knowledge.

So in this dream state, many types of enjoyment are available because whatever we imagine there is immediately manifested. So whatever we can imagine is possible in the dream state. And you can also understand that those who see ghosts, spirits, goddesses, gurus, Gods, etc. are also due to this platform of imagination. All these are only imaginations. They have nothing to do with reality. By reality, I imply that whatever exists in the waking state is real. That's why it is necessary to check the experience gained in the dream state by confirming it in the waking state. Through this investigation, we get to know whether the knowledge gained is factual or imaginary. That means whether it has any existence in this waking state or not. In other words, does it have any use or not? Many types of imagination have relevance and use for us in this waking state. For example, mathematics is an invention designed for our convenience. In mathematics, there are numbers, these are completely imaginary but very useful in the real world. There are many types of imagination like literature, stories, movies, games, etc. which are useful in the waking state for our entertainment. But of course, some fantasies are of no use here. For example, the imagination of impending doomsday has no basis in real life. Any knowledge gets importance based on its utility. Most likely you must have realized that the experiences of our waking state and our dream state are determined according to our personality. And if you have not paid attention to this, then when you do this practice, you will find the same thing that our inner state is determined according to this outer state. And the outside condition is determined by the outside system.

You can see that there are different systems in different countries. Due to the differences in the system (cultural, political, economic, etc.), different types of outer conditions are created in every country. It is because of these outer conditions that some small or big differences are found in the personality of the people of every country. It can be clearly understood that our inner states are constantly affected by these external states only. While doing this practice, you will be able to understand the interrelationship of these states very deeply. And you will be able to use them as per requirement. And you will also be able to understand very deeply how should the external system be so that your internal state can be how you want it to be.

Based on this deep understanding of humans I have created this entirely new system of human coexistence. That's why this new system will be able to create conditions in the external waking state as per our interest. And since the outside condition will be according to our wish, we will be happy within continuously. Since everything outside would be happening as per our wish, as per an advanced system of management, nothing would be unnecessarily arising in our life that would create a great deal of inconvenience. Hence nothing would create such a situation inside which we do not want. No negative or unwanted state will be created inside. And we will not have to do some sort of treatment to cure any psychological stress. We will be able to spend our time only and only where we want to spend it.

With this, we will also have enough time to be happy. For example, in almost every country, more than 50 percent of the budget money and significant human resource is employed in National defense, Police, and various departments such as Income Tax, Surveillance and homeland security, digital payment security, etc. All this spending and many more can be eliminated by bringing in the right system. This unnecessary expenditure of our time and resources can be avoided forever. Not only human resources but a great waste of natural resources and damage to the environment can also be avoided.

And all these resources can be utilized to generate productive employment, products, and services to serve human needs for happiness. Along with this, everyone will have enough time to enjoy and spend with their friends and relatives. We will always be free from stress and insecurity about the future. No one will have to waste their time in unnecessary endeavors to secure themselves. In these unnecessary endeavors not only our time is wasted but throughout our lives, we also remain afraid that something may go wrong. So in a way, even after giving so much time and money to all types of security measures, there is still a possibility of something going wrong. So overall our whole life is getting wasted in this. And whatever comforts we own we are not able to enjoy them properly out of fear. So, we can understand that safety measures do not ensure a life of happiness. Just our fear is minimized for some time for few people. That too after so much hard work by so many people, many lives are still lost.

In security measures, both the government and the criminals keep wasting money and keep losing their lives. That means loss of life and property continues to happen and yet all kinds of fears always remain, there is no freedom from them. Rather people have started thinking that this fearful state is an inevitable part of life, and freedom from it is impossible. Thus there is a search only on ways to minimize it, and temporarily take your mind away by other diversions but not ways to get rid of it completely.

The only right solution is a system that does not allow conflicts and insecurities to emerge in the first place. A new system of management that only creates conditions for all-around happiness for everyone and enables a life that the individual desires to live. This is the only right solution and a complete system overhaul that I propose can deliver such results. To understand more, you can read my other books and literature about the new system.

Entering the sleep state

Let's now learn how to enter the third state of deep sleep. Although you must have understood the theory of this state in the earlier chapters, still I am summarizing it here again to refresh your memory.

Mantra 5: When one sleepeth and yearneth not with any desire, nor seeth any dream, that is the perfect slumber. He whose place is the perfect slumber, who is become Oneness (undivided, an undifferentiated mass of consciousness- all five elements have unified), who is wisdom gathered into itself (absence of waking and dream state, in whom all experiences are unified), who is made of mere *ānanda* (absence of elation and sadness), who enjoyeth *ānanda*, to whom conscious mind is the door (i.e. experiences self directly without any other medium), *Prājñā* - There the wise himself is the subject of knowledge and nothing else, He is the third.

The individual or society that understands such attains the following result or outcome in life.

Mantra 11: The Sleeper, *Prājñā*, the Lord of Wisdom, He is M, the third letter, because of Measure and Finality. It is denoted by M, on account of being the limit of all and being the state of dissolution. He that knoweth Him for such measureth with himself the Universe (i.e he gets the knowledge of universe) and it contains the other two and is that from which the other two emerge, and into they recede or merge (i.e. He who knows this can measure all and to comprehend all within himself). One who knows this identity of *Prājñā* or M knows the cause and limit of the world of all things and beings and becomes this state where everything appears and dissolves.

In this deep sleep state, our memory does not work by itself, the way it works continuously in the waking state and works automatically in the dream state. And since memory itself doesn't work, that's why we can take complete rest on this platform.

Nothing can start without memory that is why rest is possible in the *suṣupti* state. Memory doesn't work because for memory to work, we need to be conscious enough and in the *suṣupti* state we do not remain conscious but are asleep, that is why memory does not work there. Because how will it work without us being awake? We remain conscious to a very small extent in the deep sleep state. For example, it can be understood that if we are considered 100 percent conscious in the waking state, then in the dream state we are 30 percent conscious, and in the deep sleep state only 5 percent conscious. Now, this 5 percent consciousness is not enough for memory to work. And for this reason, the functions (*Aham* and *Citta*) located in this state are more stable or relatively more inert. They do not change quickly. For this reason, our habits can remain stable for a long time. For this reason, any remembrance remains for a long time as per requirement. Nothing changes there very quickly. That's why even in the matter of relationships, a feeling is neither made easily nor ceases easily for another. Due to numerous experiences, some feeling about someone creates within us and it takes time to change once it gets created.

Let us understand some important topics before entering this state, which will help you to enter this state. Anyways these topics are beneficial for understanding self. Such as *aham*, *ahaṅkāra*, personality, desire or wish, happiness and sorrow, memory, intelligence, *smṣkāra*, emotions, freedom, *ātmā*, etc.

Aham

Aham is a word in the Sanskrit language that is translated as **I** in English. When we refer to ourselves as I, a question may arise within us, “who am I and what does this ‘I’ signify?” We commonly understand that I am male or female, I am a mother or father, I am of this age or that age, etc. But we are only describing our ego, i.e. *ahaṅkāra*. *Ahaṅkāra* is the role that we acquire from time to time in this life. We will understand in detail about this *Ahaṅkāra* later. First, let's try to understand **Aham**.

This **Aham** is that **I** which has nothing to do with outer forms. We start acquiring or experiencing all these Name-Forms-Titles after taking birth. So what am I without any Name-Forms-Titles? By this type of query, we realize that 'I' feels like an experience in itself. **I am**, nothing more.

The question arises if I remove all these names and titles, would I still have any existence? And to find the answer to this question, many people have tried in different ways and till now it is not clear who exactly succeeded and who did not. But some people declare that it is very difficult to know oneself, but they have been successful in realizing the true nature of **I**, i.e. themselves. Once they declare they are self-realized, people start asking them many questions about this 'I'. This is so because people want to know this 'I' and get rid of all confusion in their life. They feel if they understand 'I' their confusion will end. But so far we have no way to check whether the claimant is telling the truth or not. Also, the answers of people who claim to know this "I" have not been similar. Rather, sometimes it seems as if they are contradicting each other. For instance, some people say that this **I** is the soul, but when they are asked about this soul, then different explanations surface about the soul.

Many people also say that this 'I' is just an illusion and nothing else, some say it is an emergent phenomenon due to neural activity in the brain, some say that it is never born and is eternal, some say that it takes birth and dies, some say that it takes rebirth, and some say that it is never reborn. Some say that it cannot be described in words, it can only be experienced, some say that it cannot be known at all by human intelligence, etc. Overall, many religious sects have been formed on these ideas and many religious texts have been made. And this confusion continues in society about what is the truth of this 'I'. Because so far no one has been able to give an explanation that resolves this topic once and for all. Now let me try to explain the topic of **Aham** here. It seems to me that my explanation will create complete clarity around this topic and I shall also explain the procedure to validate it so that it

can be ascertained whether my explanation is correct or not. Usually what we perceive as **I** is nothing but different types of Name-Forms-Titles. Now if we go on peeling away these Name-Forms-Titles one by one, only the pure **I** will remain in the end. And we shall do all this peeling away in imagination for now. If you can do this properly, then you will get a sense of this pure **I** and get a glimpse of what is being talked about. Later on, through spiritual practice, you will also be able to experience intensely whatever you just experienced faintly, and will realize that it is that same **I** which you had imagined earlier bereft of Name-Forms-Titles. If you try to know more about this **I**, then you will find many finer details about it and that it also has some abilities. Firstly, when you shall experience **I**, you will find that it is like the *ākāśa tattva* i.e. the space element.

This means when you will go to this deep sleep state in awareness by spiritual practice, there you will experience yourself i.e. this '**I**' as the *ākāśa*. Secondly, you will find out this *tattva* has the power to will. This element can do any kind of wish. The pure **I** may wish to know something, do something, enjoy something, it may wish to rest, etc. When it desires it can act upon those desires. It can even perform imagination and can do any calculation. It can also take any decision. It can also remember. It can also discuss any subject. All these are the capabilities of this *tattva*.

So as you develop your theoretical understanding and later do spiritual practice, you can realize this pure **I** (*śuddha cētana*). You can also get experience or get knowledge of the capabilities of this pure **I**. So this pure **I** is referred to as *Aham* in Sanskrit.

Ahaṅkāra

In the above section, you understood the defining attributes of pure **I** or *śuddha cētana*. In this waking state, when different types of Name-Forms-Titles, etc. get attached to the pure **I** or *aham*, it is known by the word *ahaṅkāra* in Sanskrit.

How the scope or frame of this **I** is, how the function or expression of this **I** is, accordingly the shape or *ākāra* of this *aham* is formed. This is called *ahankāra* in Sanskrit. These Name-Forms-Titles here imply the many human bodies and their different forms. Each *ahankāra* is unique. They vary in beauty or ugliness of the bodies. They have different names, different likes and dislikes, and different levels of understanding. Everyone has his or her unique scope. Some are farmers, some teachers, some scientists, some are like this, and some are like that. It means all have different types of different behaviors, different talents, different preferences, different mannerisms, different lifestyles, different costumes, etc.

Wish /desire/ icchā

As we have already understood about *aham*, it is the fundamental aspect of being. One of the defining qualities of this basic self is **desire**. Call it to wish, call it desire, call it longing, call it want, call it yearning, in this context all point to the same attribute and that is the desire to be happy. This is the basic desire of this '**I**'. Without this '**I**' cannot exist. It is because of this basic desire that '**I**' goes into any kind of effort or action. Because of this basic desire, different types of other desires keep arising in our life. And the basic desire in all of us is the same, and that is only and only to be happy. That's why all our other desires align with this basic fundamental longing. That is, whether one makes positive wishes or negative wishes, he does so only to make himself happy, to attain *sukha*. Whether one desires knowingly or unknowingly, he does so only to be happy. No one can ignore or sideline the basic desire to be happy, i.e. one cannot go beyond this. This '**I**' has no meaning without desire. If there is no wish, if there is no will then this '**I**' also has no meaning. The basic desire in all is to be happy and other specific desires that emanate depend on the *ahankāra* as well as on the circumstances. That is, they depend on our personality and the conditions outside. Our other desires are all different. For example, it may be that one person finds pleasure in eating baked potatoes but another

person finds pleasure in baked beans. As is one's personality so are his desires. Now the situations before us can also be of diverse types. One situation may be completely conducive for us and the second situation could present a mixed scenario of pleasure and pain in them. The third situation could be completely unfavorable for us. The wishes in each situation would vary. For example, there is a desire to eat food and we can get the same without causing distress to others. So it would be a wish made in positive circumstances. There will be complete happiness in this and hence this is the most preferred option and the wish here has no complications. In the second situation, there is a desire for a second type of food but it is not available to us. In this, if we give up on the desire for food, then there is sadness. Instead, if we eat any other kind of tasteless food, then there will be some happiness and some sadness in it. The hunger shall go away and that is a cause of significant happiness but the food is not so tasty, and that becomes the cause of little sadness. So here the wish has a compromise.

Now, let's consider another situation. You may get delicious food but for that, you have to do something which will cause pain to others, such as snatching or stealing from someone or any other act that will cause discomfort to others, in such a case we will feel sad as well as happy. There will be fear of getting caught. So again this a situation which is little happiness and a lot of stress. Hence the wish to move in this direction will have a compromise. And there could be a third situation in which we will get only sorrow. There is no food available and no matter what we do we will remain hungry. Imagine we loose all hope of getting food. In such a situation we may decide to surrender ourselves to fate and just lie down to die. So no one wants the third situation because no one wants to be completely unhappy. Humans shall go for the first option and only choose the second if the first way is not available. Everyone makes all the wishes to be completely happy. From the above example, you can understand how both personality and situations outside affect our wishing process. The primary desire is only to be happy and all other secondary

desires are situational. That is, if a bad situation comes to the fore, only then a negative type of desire will arise in us. Otherwise, it will not happen. So those people who say that anger, fear, greed, competition, love, hatred, violence, attachment, etc. all these things are in our basic nature, are not correct. Rather, such desires are circumstantial. From this, we can understand basic desire, personality-based desire, and situational desires. And when the word desire is being used, it should be understood that desire is related to consciousness and not to matter. Only the conscious being can desire, only the living being can desire.

Whatever movements you see in inert substances and non-living things, they all keep on happening based on certain natural laws. There is an absence of desire in the inert body. To desire, a certain amount of consciousness is needed in the body. You can understand this in such a way that when a man is awake, he makes desires. And when the same person is in a dream, there are no desires but there is a flow. That is, there is no wish in the dream and only the events keep happening as the dream proceeds. The level of our consciousness drops a lot in the dream state. Everything happens spontaneously in the dream state. Hope you can picture the difference between will and spontaneous occurrence of events. And when a man is in deep sleep or a state of unconsciousness, then there is no process of wishing although he is alive. So it is not sufficient to be alive to wish but it is also necessary for the body to be conscious to a significant level.

What is the meaning of happiness and sadness?

Let us also delve into the topic of happiness and sorrow. When our wishes keep getting fulfilled, we feel good about it and this nice feeling is called happiness. To feel good or to be happy is the same thing. Whenever we come in contact with any object and if we like it, then we are happy and include it in our choice. And on the contrary, sadness is when our desires are not fulfilled or we come in touch with something which makes us feel bad. And we include it in our dislike.

We develop *rāga* or attachment to the things we like, and we develop *dvēṣa* or aversion for the things we don't like. We want to keep the things that give happiness to us and start collecting them or ensuring that they remain in our life. The imagination of missing out on pleasurable experiences causes fear and that is why we constantly try to keep them in our vicinity. We want to keep away those things that give us pain, so we do not collect them and build protection from them. The distaste for such objects coming near us causes us to fear because we always want to remain happy and don't want to feel sad at all. So you must have understood the simple meaning of happiness and sadness by the above explanation.

Memory

Whatever we experience, whatever we contemplate, whatever we hear, whatever we do, our likes or dislikes, etc. keep getting stored within us as per our interest. This is called memory. The lifespan of each memory is determined by how much we are interested in it or how important it is to us. This memory itself becomes a factor or basis of our entire personality. This memory becomes the basis of our other types of desires and choices. It is because of this memory that our *ahankāra* is determined or shaped.

Śmiskāra's - Habits – Practices

If an action is done again and again, then this repetition is called practice. When we or someone else adopt some practice to fulfill a purpose after proper contemplation, then due to repeated practice, it gets imprinted on our memory situated in the unconscious and we become skilled in that practice. This impression is nothing but *śmiskāra*. By the impression that is within us caused by repeated practice, if on that basis we start to have desires, then it is called a habit.

What is wisdom-knowledge-understanding?

Let us now understand what is wisdom or what it is to be wise.

I don't think you would have come across such an explanation about wisdom earlier, as I am about to give you. And surely after learning this new explanation, many types of positive changes will come in your life.

What we call understanding, knowledge or *jñāna* becomes possible only because of this deep sleep state. It is because of this faculty of memory situated on the platform of the deep sleep state that we have a compass to decide which subject will bring happiness or sadness to us. We can foresee whether we have to move towards something or away from something. We can remember the relationship between the objects and the happiness or suffering that comes from their contact.

The remembrance of these relations is called understanding, knowledge, or *jñāna*. All understanding and all knowledge are for the sake of what makes us happy or sad. The arrow of all our understanding is to take us toward happiness and away from sorrow. What would be the procedure to understand this topic of *jñāna* within yourself?

Let us try to understand this topic of *jñāna* or understanding. Let us try to unravel this process of understanding. If we try to examine and scan our entire memory, we will find that what has made us very happy or very sad is what we remember most strongly and clearly and for a much longer period. Those facts which are related to our happiness and well-being, which concern us are stored in our memory. And the basis of all our relations is also the same, i.e. we remember which relations are pleasurable and which relations are painful for us. This relation can be with any living being or can be with any object. Whenever we have to decide between right and wrong, it is done on the same basis, whether we will be happy or sad. If we become sad then we say that the choice was wrong. If we become happy then we say that we made the right decision. And to be able to decide right and wrong in life is called understanding. Our personality is also nothing but a frame of likes and dislikes. At the root of all likes and dislikes are our desires. So overall the basis of our understanding is our desire.

And the chief desire is undoubtedly to be happy. **Making such a decision as to what will make us happy is called understanding or wisdom.** And you can ponder whether understanding is anything other than this. This is the most basic function that all of us humans do, i.e. we are constantly registering relevant experiences in memory with the desire to make ourselves happy and move away from suffering. Every human being does this process. As we grow up and life progresses many layers of these memories accumulate and then **understanding** seems like a very complicated process in itself. This is because we are not able to decipher why we are moving towards something and away from something. This is because the essence of all those relationships is what drives us in our choices and this essence is our personality. And it is difficult to fathom what shaped that personality.

We are not able to decipher the web of relations that is shaped by numerous experiences that we had and got established in our memory from which all our desires are emanating, all our choices are emanating. This is because normally we are more interested in the fulfillment of our wishes rather than understanding why and how we make choices. It seems as though we have no understanding of this process of choices, decisions, and acquired knowledge. If someone asks us what this wisdom is, we provide a vague answer. We start to feel like we are so clueless about the topic of wisdom. We are clueless about what is a wise decision for an individual and what is not. That is why many people are never confident about their decisions as they do not know whether their basis is correct or not because they do not know the basis of *jñāna*.

Scientists are also very curious as to what this wisdom entails. They endeavor to decipher the patterns in brain processes and neurological workings to explain human behavior, and human choices and find it a very complicated process. But now you must have understood, and not only understood, but you must have also realized within yourself that it is so. **Knowing the truth about something and realizing what is right and**

wrong in the context of our happiness is called right understanding or *jñāna*. Both of which are based on our desire and memory. And we have already established that our will is to be happy. That's why I say again and again that a criterion is needed to judge everything. And that is the purpose of life i.e. happiness i.e. our basic desire. **So at the root of understanding is our desire, our will.**

The only difference between us and the computer is that we desire to be happy and the computer does not, while both have the ability to register data or memorize. It is because of the ability to register data by the computing device, we can perform calculations and derive decisions i.e. we can compute. It appears as if the computer has intelligence. This attribute of memory has a key role in computers **seeming sensible** in calculating decisions. So it is hoped that by now you must have understood this process of **understanding** within yourselves. Now the topic of *jñāna* is not beyond our comprehension, but we can grasp the intricacies of the process of *jñāna* as well.

What are emotions?

There are feelings such as love, affection, anger, malice, hatred, respect, etc. that human beings feel in various circumstances. Let us take one of the feelings as an example, to understand this topic better. For example, take the feeling of love. When does one experience this love within oneself? And yes, we experience this love within ourselves in two forms. The first is that someone is loving us. Second, we are loving someone. That is, whenever someone is becoming a means of our happiness, we feel that he loves us. And whenever we love someone, we become the means of his happiness. As parents become the means of their child's happiness, the child feels that his parents love him. And if the child grows up and respects the parents and takes care of them, then the parents feel within themselves that they are loved by their children. Whenever we become the reason for each other's happiness, then we feel attraction toward the other and if this happens many times over a period, then we feel love.

In some cases, in the first interaction itself, one may experience so much attraction towards the other that he or she may start experiencing love. So attraction becomes love after a point. Just as repulsion becomes hatred after a point. Similarly, we can understand that whenever we cause each other discomfort, we feel mutual repulsion and if this happens many times in a relationship, we feel hatred and then behave with the other accordingly. So it means that based on external circumstances, we experience or display feelings like love or hatred for each other. From the above discussion, you must have understood that all these feelings arise within us based on circumstances and not by reading about it, listening about it, or learning about it. These feelings do not arise in us through training and education. There is nothing like teaching or learning to feel. Rather, emotions rise and set governed by our basic desire. And you know that the basic desire is to be happy. Now whenever you are happy because of someone else you will feel attraction or love and whenever you are unhappy because of someone else you will feel aversion or hatred. No matter how educated or illiterate you are. Yes, being sensible or cultured can only make a difference in your expression. On being sad, you may not behave badly with others because of some customs, etc. and you may behave well thinking that because of your good behavior this person will also try to improve or God is watching everybody's conduct, etc. Such beliefs can be the basis of your expression but not the cause of having a feeling in the first place. Emotions are part of being human and they arise according to the situation and likes - dislikes of a personality.

Thus it is very easy to understand that all these feelings are not things to be learned or taught or educated but they are naturally arising sensations and expressions within us depending on the circumstances. If sad situations arise outside, then malice or hatred will arise inside us. Or if conditions of happiness arise, then attraction or love will arise. Similarly, all feelings arise due to circumstances and not because of any other reason. That's why we have to make the system outside in such a way that only and only happy situati-

-ons arise in everyone's life. Then there will be no sorrow in life and there will be no negative feelings in our life. And everyone's relations will be sweet with each other, which we all want.

What is freedom?

All of us use the word freedom often in our conversations. So let's try to understand what is the true and practical meaning of this word. This word is made up of a combination of two words. *Sva* and *tantra*. *Sva* means self and *tantra* means a frame or system. So *Svatantra* means our way of existence, our frame of existence, our system. If everything happens to us according to our wishes, and our nature, then we experience this freedom. Simply speaking whenever we are moving happily then we feel that we are free. And whenever we are moving with sadness, we feel ruled, we feel governed, we feel pushed. Feeling ruled means when life is not according to us, not according to our liking. And freedom means a life that is according to us, according to our liking. So in a way, we can say that happiness makes us feel free and sadness makes us feel ruled or dominated.

Now we can define this freedom. If our desires for knowledge, action, enjoyment, etc. are always fulfilled, then this is called freedom. This determines the scope of our freedom. That is, as one's desire (variety and depth), so is the scope of his freedom. Any individual wants that much freedom according to the variety and intensity of his desires. No one wants less than that and no one needs more than that. And until we make such a system in which everyone's life is moving as per their wish, till then no prevailing political model can be said to give complete freedom. And we have to keep updating it till we realize such a state of our civilization. So in essence, if we are living our desired life then we keep on feeling complete freedom.

Does the Law of Karma hold the test of reason?

Karma here means action, i.e. what we do. Especially in India, there is a strong belief that whatever kind of work you do, you will surely get its fruits. If not in this birth, then sometime in the next births, you will get the fruits of your deeds, you cannot escape from this. And it is said that only and only you will get the fruits of your actions and no one else. Some say that it is God who arranges the fruits of action and some say that this process is inherent as a governing principle in nature. It is said that man is free to act as he chooses but he is not free to receive the fruit he wants, i.e. for the fruit he is bound by God's law or natural law. Let us ponder whether any such Law of Karma exists in reality or not.

According to my research, I have not found any evidence for the Law of Karma. It is quite evident that we all do any work or perform any action in our life for happiness. For example, a farmer tills and prepares the field for growing a crop. After that, he scatters the seeds in the field. Out of all seeds sown some start to grow which has potential and some seeds do not grow.

While the farmer works equally hard for both types of seeds. But due to the condition of the seed, there is a difference in output. Some seeds grow and some seeds do not grow. Now the seeds grow, the farmer works equally hard to tend them to increase his harvest. While the farmer had put equal effort on his part in the whole farmland, the crop yield is not the same in the entire land. In some places it is good and in some places, it is less. Now this difference comes because of the condition of the farmland. Sometimes the same field has a different range of fertility at different spots. And due to this difference, the plant growth differs in quality at different spots within the same farmland. Although the farmer is doing the same hard work on his behalf in the whole farmland. Now let's say the crop has grown a bit, so one day some animal enters the field and eats some of the crops. Now that much crop has been destroyed for the farmer. And no fruit of the destroyed crop is going to come to that farmer now. Its fruit went to that animal. Now it is coming to our knowledge from direct evidence that

the farmer is doing his work but the animal is also getting the fruits of that work and the farmer is not getting it.

It is coming to our knowledge that the principle of Karma is not holding and breaking down. Now let's go a step further and consider the possibility of a drought or a flood. In such a case no one gets any fruit of the deeds performed. The fruit is received neither by the farmer nor by any other human being or animal. It simply gets destroyed and goes back to nature. So here this principle of *karmaphala* is not visible at all.

Let us consider another example. Even if deeds remain the same in a government job and private job, the govt employee and private employee receive the fruits of their actions differently. For example, if a teacher on a contractual basis is teaching the same subject in the same class in the school, then he/she gets less salary while the permanent government teacher gets a lot more salary for the same post. Apart from this, other facilities are also available to this government teacher whereas the teacher working on a contractual basis does not get those facilities. Now how can we say where this principle of *Karma* is working? And many people teach even without salary, they do not get any salary. This principle is not working there also. And the proponents of the principle of *karmaphala* do not even tell us what would be the outcome of which action and when it will appear. This also proves that the theory of *Karma* is such an imagination that has never been proved by anyone.

Which is first, *karma* or birth?

The so-called spiritual people often say in their discourses and their books that the birth of a soul is determined by the deeds done by the soul in previous births. They say, "How, when, and where the soul will take birth will depend on the acts of past life". So, during my various discussions with such people, I asked them, "Is any *karma* possible without taking birth?" They replied, "Obviously, karma is not possible without taking birth". Then I asked, what was the basis of the first birth?

So they became speechless for quite some time. They started saying that nothing is explicitly written about this in their books. Some even said that life is an unending sequence of birth and death that goes beyond this particular cycle of the universe and is without any definite beginning hence there is always a karmic basis from a previous birth. I asked them again, “How can there be no first birth?” Such a statement invalidates their entire premise that one can be free from the cycles of birth and death. So I asked them again, whether the basis of first birth exists or not. I said whatever cause or basis existed of the first birth, the second birth should take place from the same basis. So if the first birth did not happen because of karmic deeds, why would the subsequent birth happen based on *karma*? And thus it is quite apparent that any birth cannot be due to the deeds done in previous births.

You must have studied in the earlier section of this book that the reason I provide for human birth is only and only the desire to be happy and nothing else. Life with diversity emerged on this earth only to experience happiness. This drive is seen everywhere in every living being. You too can easily observe this all around and within yourself. It is as simple as that.

Does reincarnation happen?

The so-called spiritual people often say that living beings reincarnate. When I asked one such believer, “How do you know that living beings reincarnate? Do you remember anything about your past life?” So he said that he doesn't remember anything from his past life. But the soul has to take birth again and again to experience the fruits of his deeds. So I asked, “When you don't remember anything of your past lives, then on what basis are you saying that you had a previous birth?” So he just said that it is written in the scriptures. So I asked him whether reincarnation has been proved in the scriptures in any way. He replied that scriptures have not been written in the same fashion as science books. After all, this is a matter of faith.

If you believe then you believe, and if there is no faith then you will not believe. So that's what the matter is. So it became evident to me over numerous conversations with such believers that they do not have elaborate explanations for what they believe in. Just because of traditions, cultural institutions, and superstitions prevalent in the culture they believe in such things. They do not have elaborate proofs, reasons, and explanations.

Throughout my discussions with believers, whenever explanation was lacking, they began to emphasize that sages could not have written false statements. It was the primary recourse of believers to cite sages without admitting that they did not have answers. I asked how do you know that all this was written by the sages? So they again said that this is also a matter of faith. So in this way, you can see many such notions have been circulating in society for a long time and have no properly developed basis.

Just someone must have tried to answer someone's question and then those half-baked answers somehow became part of the popular culture and people have been repeating the same answers since then without sufficient reflection. Let us now try to understand and investigate this principle fundamentally. If we study nature, we will find that substances are continuously changing from one form to another. This is evident in science as well as in common sense. Every form appears to be stable for a while although it is constantly changing all the time. For example, look at the sea in which water is continuously coming from all sides and continuously its water is getting converted into vapor and evaporating in the atmosphere. Despite this constant change, it seems that the sea has remained constant. Now if the sea dries up at one place and becomes sea at another place, will it be the rebirth of the sea? If the water shifts from one place and collects at another place, should we say another sea is born there? Surely this will be the second sea. Now would you call this the rebirth of the sea? Yes, water is the same as before. Similarly, continuous change is taking place in trees and other living beings, etc.

Living entities continuously take in elements of this nature and continuously discard some other elements, yet the entity remains for a long time. After their life span is complete this absorption or integration rate becomes feeble and the rate of discard or disintegration increases. A time comes when the entity is not able to sustain this circular flow of elements and then its form breaks down. And we call this the death of that tree or creature. There are many big and small cycles going on in nature. So in this way, we can see that elements are being reborn continuously. But the personalities are not reborn. Now let us try to understand what is this personality. For example, humans have some likes and dislikes. Whenever subjects come in contact with human beings, whatever gives them pleasure, they like and whatever gives them pain, they dislike. Now, based on these likes and dislikes, any human or creature gives its expression or gets expressed. This frame of his likes and dislikes, this frame is called personality. For example, this is my name, this is my work, this is my appearance, these are my parents or relatives, such subjects I like and such subjects I dislike, etc. My memory is related to these. All this is called personality. So this personality doesn't take rebirth. Nor does it have any meaning of a rebirth.

A child, according to the society in which he is born, is cultured through education and the societal system and is known by a particular name such as Ram, Shyam, etc. In this way, he imbibes a personality and behaves accordingly throughout his life. When the body disintegrates, when all the elements disintegrate due to any reason, then the personality that was there also disintegrates, and dissolves. Now there is no personality like Ram and Shyam and Raju. A story that starts with his birth and ends with death. The personality ceases to exist.

And I would like to clarify the matter with an example. The goldsmith crafts various types of ornaments using the same gold material. Despite being transformed into different forms, such as necklaces, anklets, or rings, we understand that they all remain fundamentally gold.

Consider a scenario where a ring is given to the goldsmith and transformed into a necklace upon request. In this situation, we can question whether the ring was reborn as a necklace or if the gold itself was reborn as a necklace and ceased to exist as a ring. Thus, it is the gold that undergoes rebirth, serving as the essential element in this process. The ring and necklace serve as metaphors for personality. So now you think whose name and form is changing? Gold or Ring? Certainly, the name and form of gold are changing. And you can also address the personality by name. So it means that the gold is being reborn and not the ring and the necklace. So elements are constantly being reborn and not names and forms. Every time names and forms are born differently and they die. Hope you have understood. And now, when there is no rebirth of personality, then the question of the theory of *karma* of the previous birth does not arise at all.

What is (Ātmā)?

As you might have already understood from the above writings that this *Upanishad* is referring to that which we call the body as the *ātmā*. That means this whole body is the soul, both the physical and the psychic aspects. Within this body, there are different types of systems and subsystems. Like the five senses of knowledge, five organs of action, mind, intellect, mind, memory, ego, and apart from this heart, kidney, bones, etc. Now, since in all these the ego, that is the one whom we address as **I**, is the head of this whole *ātmā*.

That is, it is he who makes all kinds of wishes. This is the center point of this whole body. So for this reason this ego is also called by the name of *ātmā*. Otherwise, this whole body is *ātmā*. It means, call it body or call it *ātmā*, it is the same thing. But the axis of the whole body is this I or ego, that is why it is called the *ātmā* in informal conversation. For example, a government is a complete system, but in informal conversations, people refer to it as the Modi government or Kejriwal government. Because PM Modi holds the main post in that government. So, the government is often referred to as

the Modi govt. Otherwise in formal language, government does not mean a person, but all its systems and institutions together. Similarly, the whole body is the *ātmā* from the point of view of language. Simply speaking, this ego or I is *ātmā* because this function is most important in this whole body. This is the focal point of this whole body.

You must have also seen that in practice, as soon as this instrument 'I' dies or becomes ill, i.e. becomes mad, then even if the rest of the body is healthy, it is of no use. So now you must have understood properly that what is the real meaning of *ātmā* according to the formal language and in colloquial language why the I part is addressed as *ātmā*. And also you must have understood that because of this colloquial language, the meaning of the word gets distorted over time. And because of this distortion people think that there is some existence of *ātmā* apart from this body and set out to find it. And the whole life is spent searching for it but is never experienced as per such a definition. How to have an experience of *ātmā* that is separate from the body? Its not possible. The experience would be of the one who has existence, wouldn't it?

Imagine if any person hears that Modi is the government and if he goes out in search of a Modi government, he will find Modi but a government named Modi will not be found anywhere. Because there is a government but the Modi government is not there. In just an informal way, people refer to the government as the Modi government. Similarly, people call I or ego as *ātmā*, but in reality, this entire body is *ātmā*. I or *Aham* is a main part of that *ātmā* or body, in fact, the focal point. For example, Modi is the main part of the government, that is, he is the Prime Minister, not the whole government. So hope you have understood the real meaning of *ātmā*. So this entire body is the *ātmā*.

Let us now understand how to enter the sleep state. After reaching the dream state consciously, all we have to do is not take any interest in the dream that is going on there, to become indifferent to it.

Don't even try to understand or know the dream state. By doing this, that dream sequence will end within a short time and there will be nothing left but only you. You will feel there as the space (*ākāśa*). There will be only space and you shall feel that space is you. For example, when we are awake, we feel that this body is me. In that place, you will discover that your memory operates solely upon your own initiation. If you desire to recall something, it is only through your volition that you will recollect. Otherwise, you will keep experiencing *ākāśa* without any memory. This is just the beginning of knowing yourself. Self-knowledge starts from here. This is the place of *samādhi*. Whatever subject you focus on in this *samādhi* space, you will recollect only information or experiences related to that subject that is in your memory. And whatever you keep remembering and understanding, you can also examine it in that space whether it is factual or something else. Then you can check it by verifying it in this waking state also. If it is proved in the waking world also, then understand that it has been proven finally. That is the final knowledge about that topic as it holds validity in the waking space too. Now no change is possible in it. You would have gained definite knowledge about that topic, that too without any doubt as it is confirmed within you and in the outside world.

For instance, I asked myself this question in this deep sleep state, “ why am I going from this state to a waking state?” So, I got the answer from myself that I am waking up to experience happiness and well-being. Now, in my waking state, I have pondered a lot on this topic, by myself as well as with others. So found that this answer was completely correct. And thus I found the answer to my most important question, which I had been searching for since childhood. And even after trying a lot, was not able to get it. The question was, “What is the purpose of this life?” After this answer was revealed, then I kept asking many questions to myself and got accurate answers to them. And it was through this that I was able to write the book titled “The complete solution”. I was able to understand and write down the root cause of all the problems, I understood myself i.e. the conscious element and understood the solutions to the

problems and was able to write them down. So this is the state of deep sleep or *samādhi* space and its glory. Right now a lot of research is yet to be done on this *samādhi* space, in which I am engaged. As I go on doing those research, I will keep updating you. And for those who are curious or willing to do this research, I will continue to help them through workshops, etc.

What is *Dhāraṇā*, *Dhyāna* and *Samādhi*?

Dhyāna simply means keeping attention or focus on your goal i.e. your purpose. *Dhyāna* means concentrating, keeping the goal in your cognizance. For example, knowing what is the purpose of human life was a very important question of my life, and the pursuit of this answer became the center of my life. I focused on this question or this topic mainly all my life until I finally got the answer. It can also be said in this way that I have been meditating or keeping my concentration mainly on this question my whole life till now.

In this way from time to time, different types of goals keep coming up in life, in which we focus according to the situation until they are fulfilled or we drop them aside for some reason. As soon as our goal is realized, the state of being would be termed *samādhiṣṭha*. *Samādhiṣṭha* simply means that we have got the solution, that is, what we wanted has been fulfilled. This means the goal has been fulfilled and now there is no need to apply *dhāraṇā* and *dhyāna* upon it.

In the same way, one can understand the concept of *dhāraṇā*. *Dhāraṇā* means to adopt that which we have desired, which we want to fulfill. To wear our wish is *dhāraṇā* because we would like to wear whatever we want, right? So directly we can understand that when we decide to fulfill the desire generated within us, then it is called the *dhāraṇā* of that desire. After this, focusing on it, if we move in the direction of its fulfillment, then it will be called *dhyāna* and when it is fulfilled, it will be called being *samādhiṣṭha* in that subject. This is *dhāraṇā*, *dhyāna* and *samādhi*.

You can understand this on both internal and external topics. So the meaning of *dhāraṇā* is to imbibe or adopt, that which we are desiring. To decide upon our course regarding a wish is *dhāraṇā*. To concentrate on it becomes meditation or *dhyaṇa* and the very fulfillment of that is to be in a state of *samādhi*.

Entry into *Turiya* State

Mantra 12: The fourth has no parts (no sounds) and no letter can denote it. It never can be a subject of empirical dealings. All the worlds of words, letters, forms, and phenomena cease here. It is the non-dual state of peaceful silence. In this way, Om is the Self itself. The one who knows this surely enters the Self by the Self.

This is the state in which you are in the deepest sleep. The awareness that remains in our dream state is much less than the state of wakefulness and nominal wakefulness remains in the *suṣupti* state, but in this *turiya* state, the wakefulness ends completely. And the primary *tattva* becomes inactive, that is, this *ākāśa tattva* just remains in an inactive state. There is no possibility of any other state or going beyond this state. Because *ākāśa* is the first element. For anything to exist, first of all, space is needed. So first of all there can be only *ākāśa* and there is no possibility of anything else. And this *ākāśa* has the potential for both activity and inertness. That is, this *ākāśa* has both animate and inanimate properties. After remaining inactive, when the primary element is rested, it starts becoming active again and enters back into the world. In the macro context of *samaṣṭi*, the primal *tattva* once it wakes up moves in the direction of becoming the universe with diversity. The ultimate *tattva* starts differentiating to attain diversity that we see in the universe to experience happiness.

The only sutra to enter the state of *turiya* is to know that this *Onkāra* is the *ātmā*. The man who knows such, that man enters his *ātmā*. That is, he enters the state of rest according to his will. And the method to attain this is very easy. In deep sleep, if you remain in that experience for a while, then you

get engrossed in the experience of your I, and in a short time you have the desire to rest, i.e. completely you go into deep rest and cessation of I ness or suspension of I ness. And after the completion of the rest, you again arrive to the state of wakefulness. If there is no desire to wake up again, then after going into this state there will be no waking up. That is, after going into deep sleep, this body will also enter rest, it will attain death. All its internal processes will eventually stop. If there is no desire then there is no life. Life happens only when there is a will. Life begins with desire. With the cessation of desires, the movement of life stops. Anyway, you can investigate this truth within yourself and understand that if the process of desire ends, then will there be any meaning in life? By eradicating desire, we strip away the very essence of life's framework. Thus desiring is central to the philosophy of life and without it, the existence of such an expansive universe would be devoid of any significance, rendering it utterly meaningless. Thus, living and desiring is synonymous. So this is the complete cycle of life or *ātmā*. From activity to passivity and passivity to activity. Everything happens between these two aspects of life. And the reason for this phenomenon is governed only by the desire to be happy and after fulfillment of desire spontaneously moving to the state of rest. Nothing exists outside this circle. That is, there is nothing beyond this. Whatever is, it is all this.

Truth

The truth is that we are all just the expansion of the fundamental *tattva*. Even if we appear many we are all just different beads of a large garland. If we look with ordinary eyes, then it appears I am separate from others and others are separate from me. But if we look by the eye of *jñāna* then this is a half-truth. The absolute truth is that despite our plurality, at our core, we are fundamentally of the same essence. For the ordinary eye, we appear **many** but from the viewpoint of *jñāna*, we appear as **one**. Diversity is visible from the vantage point of personality and upon the knowledge of the origin, it is understood that all are one.

We are all like that tree which is one in the base and in the branches many. Our purpose in life is also the same. We all are looking for continuous attainment of desired happiness.

Individual happiness varies from person to person. Everybody has their own set of likes and dislikes. The tendencies and preferences of every individual are unique. The same subject can give pleasure to someone and suffering to someone else.

It is also possible that for an individual the same subject at a given point of time creates happiness and at another point of time creates suffering. This existence is a world of phenomena and everything is continuously transforming. This is also a truth. All the *jñāna* and *viññāna* of this universe that has been already discovered and those that will be discovered later, all come under the category of truth. We should never disregard these truths otherwise the result will be suffering. When such a scenario of suffering prevails, humans then beg to be free from this cycle of birth and death. Out of fear of life, they look for a way out, they strive for *mukti*. Such a goal of *mukti* is unrealistic and they will not get it because such a state does not exist. Because there is no possibility of being out of this *samaṣṭi*. The *samaṣṭi* is the base and is by itself. We can't go beyond it and nothing can ever exist outside of it. All that exists is within *samaṣṭi*. So it means that whatever exists, that is the truth. There is ONE in the base, this is the underlying truth, and that ONE expresses itself in MANY forms, this is also the truth. The meaning of life is to remain in a continuous state of happiness, this is also a truth.

Love

Attachment arises in the hope of receiving or while receiving *sukha* from one another. That is, there is a relationship between each other. And the relationship depends on how useful they are to each other. The type and extent of utility, the same type and extent of relation will be between them. This relation is called attraction. When we are aware of each other's importance in life and we cognize that our happiness's are only

possible with others and not in the absence of others, then attraction arises for another person. This feeling of adoration is nothing but love. When we feel happy by the happiness of others and feel sad by the suffering of others, then it is love. When in love, the other person is the center and not the self. The extent of knowledge about the importance of others in our life will determine the depth of love. The deepness of love is determined by the knowledge of others' value in his or her life. At whatever level one has this knowledge, the same level of love will arise in him.

On an individual level, there is no other, so there is no one else there to make a relationship. Now let us take an example on the level of family to understand love more deeply. When a husband begins to receive various kinds of joys from his wife then he starts feeling love for his wife. He begins to understand that without his wife he cannot receive those joys. He feels a strong attraction or love for her. He begins to understand that without her he cannot get those joys that are possible only from a husband-wife relationship.

Similarly, we can take another example on the social level. It is a bit difficult to experience love on a social level because we are not usually cognizant of the contribution of millions of people who participate to create various kinds of comfort for us. Whosoever understands this contribution begins to feel love for society. He begins to care for society and feels sad if people suffer. This is because he understands the importance of the millions of people in his life and feels connected with their tribulations and joys. That is why it is said that love emerges within those people who possess true knowledge. And when love emerges within us, then only the experience of love will happen, before that it will not happen. Just as the rest of the emotions are also experienced only when the act related to them happens within us. That is, without the contribution of others, we can get only a little happiness, and that too with great difficulty. So by the knowledge of this interdependence, love for others is born within us. One realizes that one cannot be completely happy without the other.

Then one understands the importance of others due to which one falls in love with others. Just like the relationship between the root and the branches of a tree is love. This love is the basis for the attainment of family happiness. The meaning of family is- two or more than two individuals who want to live together for a long time. Family-level happiness arises by staying together for a considerable time and developing a bond.

In common understanding, love is the pleasure that we feel when we stay in the company of someone we want to be with. When we continuously want to be in touch with another so that we continue to experience the joys of that relationship, then such an attraction is love. This is the general definition of love or you can just call it attachment. And going forward, this simple love or attachment starts getting deeper. Then not only one's own happiness remains a target, but the happiness of other family members also becomes a target. The happiness of others seems to be our happiness. This is the culmination of love. Nothing more happens in relationships. This is called love or family love. Following this progression, as comprehension deepens, the expression of love begins to extend beyond the individual level, transitioning into a social manifestation and eventually evolving and expanding into a collective experience. Personal love, family love, societal love, and universal love. These are the four levels of love. The first is love for oneself. The second is love for family. The third is love for society. And the fourth is love for the universe (*samaṣṭi*). The level of knowledge corresponds to the level of love, and the level of love corresponds to the level of action. The outcomes of one's actions will align with their respective levels. It is these levels that ultimately shape and define an individual's personality.

Justice

Human in Hindi is called *manuṣya* - which means the one who has an awake mind. This means the living entity has developed the capacity to think, ponder, comprehend, and make decisions. He or she is capable of understanding things in the right sense.

Through this ability to understand we can realize the truth about justice also. The definition of justice is that everybody receives all that by which he or she finds happiness. To be completely happy or in *sukha* is the objective of this life. A system that can deliver every citizen their desired happiness, a system in which they find themselves completely supported to fulfill their goals would be termed as a just system. When this happens for all people, then we can say justice is established in society.

In this world, all individuals possess equal entitlement to the natural resources that exist within it. How these rights can be provided equally to all requires a well-thought-out system. There should be properly outlined criteria within a system for the determination of rights and responsibilities. The base of such a well-thought-out system is known as justice. When one realizes that happiness cannot be attained by the effort of a single person or single family then one feels the need of others contribution. Such individual starts wishing that everyone stays collectively together and participate with each other to create a life of beauty. If such wishes arise within a person, then it indicates he has become a society-oriented or social person. Such an individual has understood the meaning of society. All this knowledge should be imparted through education so that humans can become civil and social. The basic knowledge and importance of society should be provided to all humans within 25 years of age during the education period. If someone is unaware of the significance of social framework, unaware of basic policies and rules, then how can we expect that he will abide by those rules?

The need for a government arises from the social plane of human existence. Therefore, the government aims to establish and administer justice. It is only through a government system, jobs can be distributed properly and the rights of individuals can be established. If the government system itself is unjust, if we are not able to bring forth a just framework then we should be prepared to experience suffering. Only by chanting about justice or by writing it in the constitution,

justice does not get established in reality. To establish justice, we need to make such legislation that can be made practical in real life and can become a ground reality. It should have its basis in truth. It should enable everyone to live happily. Everyone should be able to attain their desired amount of knowledge in the chosen field, their desired employment, desired products and services, and desired rest. Only this is justice. And if this can be provided to all then it is equality.

If the system, its policies, and legislation are based on justice, if the correction is made at the base then the need for a court of law remains minimal. If the requirement of courts of justice is excessive, we should understand that such a society has the most unjust systems prevailing. This is the criteria for examining any system. If people can avail all the joys of life, then would they be fighting amongst each other? All the crimes are committed for the attainment of pleasures. If the system is well designed, then nobody would feel the need to commit crimes and nobody would go to court. So where would be the need for a court? Everyone would be living a life full of happiness and peace. This is justice. This is all that justice is.

Punya

While we live our lives there is a possibility of doing many such deeds unknowingly by us humans, due to which the balance of various circles of nature starts getting disturbed. So, measures should be taken in advance, so that these circles do not get disturbed extensively in the first place. Still, if they have already gotten disturbed then remedial measures should be taken immediately based on the knowledge of various sciences. Such measures are called virtuous deeds or *punya*. Most of which is done at the government level. Sometimes there may be a need to do it from the level of the general public. Yes, based on the knowledge gained by civilization and administered through education, such an effort should be made from everyone's side so that the balance of nature does not get disturbed in the first place. Thus, the base of society is *punya*. This is the only virtue. Largely government has to do

with such activities because only government has the collective wisdom for collective action and its consequences. The possibility of knowledge and mitigation efforts at the individual or family level is very less compared to that of the government.

What is good and evil?

Let us first try to understand the context of this topic and then I shall define good and evil. We all know from our own experience that whenever anything seems pleasant to us, we hold it to be good from our side. If any knowledge, action, enjoyment, behavior, situation, etc. gives us a pleasant experience, then we feel that all this is good for us, positive for us. And if any knowledge, action, enjoyment, behavior, situation, etc. gives us sad experiences, then we feel that all these are bad for us. This means good is related to happiness and bad is related to suffering. So, on this basis, we can now define that whatever knowledge, action, enjoyment, behavior, situation, etc. gives happiness to everyone and does not cause sorrow to anyone, then it will be called goodness. And on the contrary, whatever knowledge, action, enjoyment, behavior, situation, etc. gives sorrow to everyone and does not become the reason for anyone's happiness, then it will be called evil. And whatever knowledge, action, enjoyment, behavior, situation, etc. gives happiness to someone and causes sorrow to someone, then it is called mixed. In such a case we can say that there is good to some extent and evil to some extent. Or there is good for some humans and there is evil for others. Whether it is completely good or bad, we cannot declare that.

The root cause of good and evil

Till now we have been hearing that the root cause of good and evil is within the human being. Let's ponder upon it and understand whether it is true. And it is very important to resolve this topic because it will be clear only from the answer to this question where exactly we should make reforms, within us or outside of us.

If the answer is that good and bad arise from within, then we have to reform ourselves. That is, evil has to be eradicated from within and goodness has to be increased. But if the answer comes that the cause of good and evil is not within humans but outside, then we have to make reforms outside and not inside us. The answer to this question is therefore very important. The discovery of the correct answer shall form the basis of a human's life for complete happiness and well-being. It means that the whole future of humanity depends on the correct answer to this question. If we can discover the truth to this question, then humans will be happy otherwise, the present situation of suffering will continue. And since man has not yet become completely happy, we can conclude that we have not been able to find the right answer to this question yet. And we all know that all human beings want to be completely happy and nothing else. If anyone has any doubt about this please let me know.

Throughout history, the prevailing view in religious texts and many philosophical traditions has been that the essence of good and evil originates from within human beings. In other words, humans are seen as the fundamental source or root cause of both good and evil. And that's why the endeavor to regulate and improve human behavior has been going on till now. There has been an attempt to provide moral education and impose morality upon humans.

The system design also has been made on this basis. Man has been held responsible for good and evil acts and that is why the provision of reward for good and punishment for evil has been kept in the constitutions. And few humans have been making judgments about rest of the humanity that these few are good and the rest of them are bad. The point to be contemplated is that all humans have emerged from this nature, then how can some few are saintly and a whole lot bad? What is the basis of this happening, if it is true? Either all will be good or all will be bad. If every individual is inherently good, then the question arises as to why there is a need for improvement. Conversely, if everyone is deemed to be bad,

it becomes problematic for certain individuals to assume the responsibility of reforming others. How can individuals with negative traits effectively guide and transform others who possess similar negative qualities? Additionally, who holds the authority to determine who is good and who is bad, and what criteria would be used for such judgment? Moreover, if we consider ourselves inherently evil, the notion of making amends or seeking improvement seems futile. How can a fundamentally evil person effectively rectify their actions? It appears implausible. Therefore, it becomes crucial to accept individuals as they are, acknowledging their inherent nature. Instead of attempting to coerce individuals into conforming to a pre-established system, a more effective approach involves designing an entire system based on a comprehensive understanding of human nature. This way, the system can accommodate and leverage the inherent qualities of individuals, leading to a more harmonious and productive society.

For example, if any individual has any problem while using the car, then modifications are done in the car and not in the individual. Similarly, the system should also be made according to the human, not that the human should be forced to live life according to the ill-designed system. Throughout history, regrettably, this pattern has persisted, with the repeated establishment of systems without a detailed resolution and understanding of human nature.

That is why there are continuous amendments in every system that has been developed so far. And these will continue to happen until the system is completely according to humans. The day the system will be created according to human beings, then there will be no need to make any amendments to it. That will be the last constitution or religion in the life of man. So from the above writing, you must have understood that human nature is the base and he does not do anything fundamentally detrimental as long as he gets to live life according to choice. Only when he is compelled to live a life contrary to his natural inclinations does he begin to display negative expressions.

Because in continuing an imposed life he constantly receives sorrows which he does not want. And when all human beings start giving bad expressions then the life of inner complexities starts one after the other. And those few people who are powerful while living this life with inner complexities, with the desire to make their own life happy, force the rest to live according to them and start making binding laws or religions or policies, so that only the powerful people flourish.

They get maximum pleasure but that too in a fearful environment. They are happy to some extent but with different kinds of fears and through them maximum citizens are exploited. As it has been happening till date. We can know all these results by studying our human history. Till today we know these binding laws by the name of different religions or by the name of the constitution of different countries. Religion is also a collection of laws. So whether you call it religion or legislation, policies or constitution, it is the same thing. All these will prove to be practically synonymous. All the religions also keep giving instructions on what to do and what not to do. And the nation's constitution is also full of do's and don'ts. So religion and constitution are synonymous here.

Despite being identified as religion or constitution, their influence on our lives unveils a substantial deficiency in their structure, rendering them unrecognizable as true embodiments of religion or constitution. Instead, they resemble a poorly crafted collection of rules, a flawed composition that disrupts the harmonious potential of human existence. Thus, we can conclude that the root cause of all good or bad is not in man but in the religion or constitution made by him. Hence, the amendment should solely pertain to the Constitution rather than the individual.

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Summary

That which we call **I** in English or *Aham* in Sanskrit is the center of this whole universe and individual body. Everything is for this **I**. *Aham* is the head of everything and the purpose of humans is to live a happiness-centric life. This *Aham* keeps wishing for something or the other. And to be happy, it is necessary to have continuous fulfillment of all its desires. Fulfillment of desire is to be happy and non-fulfillment of desire is to be unhappy. After having a desire, the **self** keeps on trying to fulfill it according to his ability and interest. The self experiences happiness in the fulfillment of desire and sorrow in non-fulfillment. *Aham* always wants to remain in happiness and stay away from sorrow. Given the existence of numerous individuals, each representing a unique "self," the universal desire among them is to attain happiness continuously. In essence, everyone tries to prioritize their happiness. Consequently, within a communal setting comprised of many individuals, there arises a necessity for a system that fulfills two crucial functions. Firstly, the system should facilitate happiness and overall well-being. Secondly, it should effectively coordinate the actions of each individual in a manner that prevents one's actions from causing grief to another.

If such a harmonious arrangement is achievable, then all individuals involved can experience collective happiness. However, in the absence of an appropriate system, these individuals will strive to find separate paths to happiness, often resulting in the unintended consequence where one person's pursuit of happiness causes sorrow for another. Due to this reason fear, mistrust, enmity, negativity towards each other, etc. continues to arise within many, which continuously creates many types of sorrow. And whoever finds an ally in another for their happiness, closeness, love, trust, friendship, etc. positivity emerges for them which continuously creates many types of happiness. From this perspective, it becomes apparent that when individuals experience happiness, a sense

of camaraderie emerges among them, fostering cooperation. Conversely, when they experience unhappiness, animosity arises, leading them to be at odds with one another. So it is clear that the root cause of our happiness and sorrows is not within us but in the system outside. As will be the system, so will our state be created outside and inside us. Hence, by evaluating the joys and sorrows that ensue, we can assess the suitability of any given system for our well-being.

If such a system can be made in this world so that the purpose of this self can be fulfilled, then no sorrow will arise in the world. And then we will not need to spend our time, resources, etc. separately to get rid of it, which is a kind of sorrow in itself. And yet it is not completely resolved and there is always a feeling of fear about the present and the future. That's why **the** system mentioned in the book – **The complete solution** is the only way for everyone to be happy forever, which is the goal of everyone's life.

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Glossary

IAST transliteration scheme has been utilized. Some of the words have been assigned new meanings according to the new philosophy propounded by the author.

- *adhāra*- foundation, support, basis
- *ādhībhautika*-related to the material plane of existence
- *ādhidaivika*- related to the astral plane of existence
- *ādhyātmika*- related to the causal plane of existence
- *abhāva*- non-existence, negation, nothing, or absence. It is the negative of bhava which means being, becoming, existing, or appearance.
- *ācārya's*- a preceptor and expert instructor in matters such as religion, or any other subject.
- *acētana*- unconscious
- *adharma*- that which is not in accord with the dharma, unrighteousness.
- *advaita-non-dual*
- *ādi tattva*- Primordial state of *atma*
- *agni*-Literally means fire. It symbolizes heat, heat and light, energy
- *aham-pure self*
- *ahaṅkāra*- Ego; the self-sense; the I-consciousness
- *ākāśa*- space, the subtlest state
- *akṣara*- imperishable, indestructible, immutable
- *akṣaya*-durable, permanent, exempt from decay, inexhaustible, undying, eternal
- *ānanda*- As per Indian philosophy it is described as a state of bliss, which cannot be expressed in words and is beyond the senses. According to the author's definition, it means the absence of *sukha* and *dukha*- a natural state of unconscious, a state of *sushupti*, a state of rest, absence of experience process
- *antḥkarana*- inner instruments of being
- *antḥprajñā*- conscious of the interior
- *antaryāmi*-innermost dimension

- *avyavahārya*- beyond empirical transactions
- *ātmā*- entire existence, both conscious and unconscious
- *ātma-vicāra*- self enquiry
- *āyurvēda*- Science of longevity or life
- *avyakta*-unexpressed, latent
- *bāhyakaraṇa*-external instruments of being
- *bhāva*-becoming, existence
- *brahmajñāna*- knowledge of brahma
- *brahma*- being that can expand or contract its existence, being that can become multiple from single and vice-versa
- *brahmāṇḍa*- the manifested universe
- *buddhi*-intellect
- *catuspāda*- four "foot" doctrine
- *chaturīya*- the forth
- *cētana*- consciousness
- *citta*- the inner instrument for memory
- *dharma*- that which is worth adopting in life, aligned with the aim of life
- *dhāraṇā*-to adopt
- *dhyāna*-to concentrate
- *dukha*-suffering, misery
- *dvaita*-duality
- *dvēṣa*-aversion
- *guṇa's*-attributes
- *gurudēva*- teacher, imparter of knowledge
- *īśvaratva*- A state of knowledge that we are creators- the ability to adopt the right wish
- *īśvara*- Fully potent wisher
- *jāgrta*- waking state
- *jala*- water
- *jara*- matter, that which is not alive
- *jñāna*-knowledge
- *jñānanēndriya's*- sense organs
- *jñāna santati* – knowledge products
- *kāla*-time
- *karmaphala*- the fruit of actions

- *karmēndriya's*- Instruments for action
- *kārya*-work, task
- *kāraṇa ākāśa* –causal space element
- *kāraṇa vāyu*- causal air element
- *kāraṇa agni*- causal fire element
- *kāraṇa jala*- causal water element
- *kāraṇa pṛthvī*- causal earth element
- *laya*-dissolution
- *madhyavartitva*-in between the two
- *mana*-mind
- *māna*-value, measure
- *manuṣya*- human being
- *mithyā*- falsity
- *māṇḍūkya upaniṣad*- is an important *upaniṣad* in Hinduism, particularly to its **Advaita Vedanta** school.
- *māyā*- According to some Indian philosophical traditions - *Māyā* connotes a “magic show, an illusion where things appear to be present but are not what they seem”. *Māyā* is also a spiritual concept connoting “that which exists, but is constantly changing and thus is spiritually unreal” and the “power or the principle that conceals the true character of spiritual reality”
- *mōkṣa*-The definition presented here is contrary to popular philosophical traditions. The author defines *mōkṣa* as a continuous state of satisfaction while living in this world of phenomenon
- *nirguṇa*- attributeless, devoid of material qualities
- *nirvāṇa*- Is commonly associated with Hinduism, Jainism, and Buddhism and represents its ultimate state of soteriological release, the liberation from repeated rebirth in *samsāra*
- *oṅkāra*- A name for the sound or syllable Om, or its corresponding character in Indian scripts, Used to denote Brahman in some Hindu texts.
- *oṅkāra vicāra*- contemplation upon om
- *prāṇa, apāna, vyāna, udāna* and *samāna*
- *pāda* – quarters, stages
- *pañca tattva*- five elements

- *prājña*- To be established in knowledge is to have *prājña*
- *prākṛtika*- natural
- *prakṛti*-nature
- *prapañcōpaśama*
- *prṭhvī*-earth element
- *punya*- virtuous deeds that bring harmony to existence
- *rāga*- attachment
- *śavāsana*- corpse pose
- *sarvajña*-the all-knowing
- *śabda*- word, sound
- *sādhaka*-practitioner
- *samaṣṭi cētana*-macro consciousness
- *smskr̥ti*-culture
- *smskāra*-refined cultural process and impressions on *citta*
- *sthāna*-location, place
- *śuddha cētana*-pure consciousness
- *sukṣma jagata*-subtle world
- *svapna*- dream state
- *suṣupti*-sleep state
- *śiva*- the one who is not affected by three *guṇa*'s
- *sukṣma jagata*- subtle world
- *sukha*- enjoyment, happy feeling, well-being
- *svatantra*-freedom
- *taijasa*- self in the dream state-made of *tēja* means made of light.
- *tāttvika*-elemental
- *tattva*- *Tattw* is a Sanskrit word meaning 'thatness', 'principle', 'reality', or 'truth'. According to various Indian schools of philosophy, a *tattw* is an element or aspect of reality
- *tanmātrā*- primordial causes of the five substantial elements
- *tēja*- made of light
- *turiya*- the fourth state of consciousness
- *upaniṣad*-vedic text, sitting near a teacher
- *utkarṣa*- Rising to something better, progress, pulling upwards

- *vāsanās*- wish to reside in subjects of pleasure, subtle inclinations that are imprinted in the mind due to past impressions in *chitt*
- *vēdānta*- “conclusion” of the Vedas, the earliest sacred literature of India. It applies to the Upanishads, which were elaborations of the Vedas, and to the school that arose out of the study (Mimamsa) of the Upanishads
- *vaiśvānara*-self in the waking state, common to all men
- *vasudhaiva kuṭumbakama*-world is one family
- *vēdāntika*- of or relating to the Vedanta philosophy
- *viññāna*-science
- *viśaya*'s- subjects of pleasure
- *yōni*- womb, origin, source

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By reading this book, you will understand the philosophy of life in easy language. It is hardly possible to find a simpler book about self-realization than this.

That which we call 'I' in English or *Aham* in Sanskrit is the center of this whole universe and individual body. Everything is for this 'I'.

Aham is the head of everything and the purpose of humans is to live a happiness-centric life. This *Aham* keeps wishing for something or the other. And to be happy, it is necessary to have continuous fulfillment of all its wants. Fulfillment of wants is to be happy and non-fulfillment of wants is to be unhappy. After having a want, the self keeps on trying to fulfill it according to his ability and interest.

